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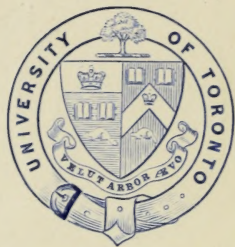
EURIPIDES

HECUBA

A. W. UPCOTT M.A.




PRICE 2/-

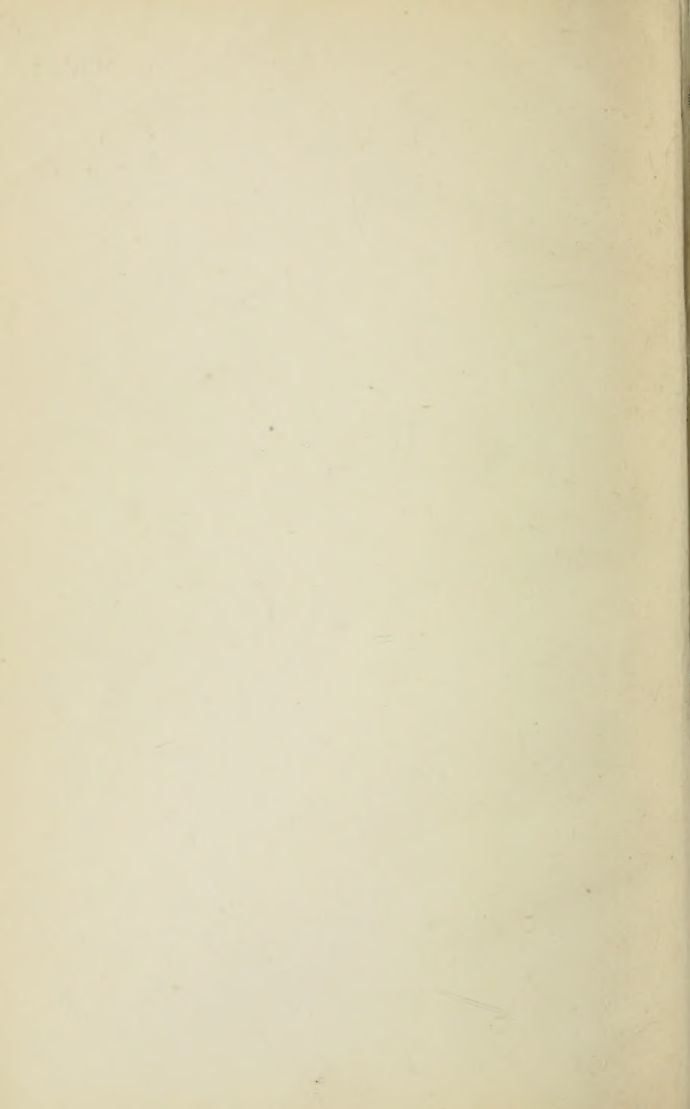


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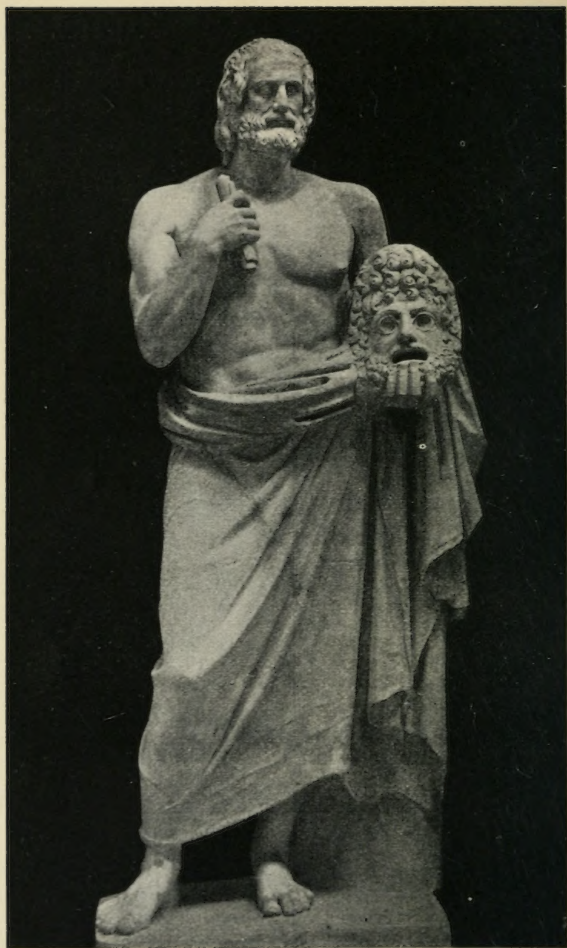


BELL'S ILLUSTRATED CLASSICAL SERIES

EDITED BY E. C. MARCHANT, M.A.

Late Classical Master at St. Paul's School

EURIPIDES: HECUBA



Anderson photo]

EURIPIDES.

(From a statue in the Vatican, Rome.)

E89hU

THE
HECUBA OF EURIPIDES

EDITED

WITH INTRODUCTION AND NOTES

BY THE

REV. A. W. UPCOTT, M.A.

HEADMASTER OF ST. EDMUND'S SCHOOL, CANTERBURY

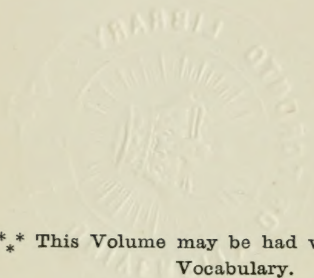
WITH THE PUBLISHERS
COMPLIMENTS.



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1901

A faint, embossed circular seal is visible in the upper left quadrant of the page. The seal features a central figure, likely a seated scholar or saint, surrounded by a circular border containing text, which is partially legible as "UNIVERSITY OF OXFORD".

* * This Volume may be had with or without
* Vocabulary.

OXFORD: HORACE HART
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PREFACE



SOME apology seems needed for producing another edition of this well-known play. I may say, therefore, that in preparing this edition I have had solely in view the requirements of those who are reading a Greek play for the first time. Consequently the notes are generally of a most elementary kind, and I have not scrupled to repeat the same note several times, with the view of impressing a point upon the learner's memory ; I have avoided as far as possible any textual criticism or quotation of parallel passages in Greek or Latin, on the assumption that these are of little value for beginners ; the Choruses have been translated in full, some attempt being made to give an idea of their rhythmic character. An Appendix has been added on some subjects which always cause difficulty to beginners.

All the elementary editions that I have seen, seem to me to contain a good deal of matter which

is useful enough to advanced students, but unnecessary and often bewildering for beginners.

I am much indebted to the general Editor of the series, Mr. E. C. Marchant, for many valuable suggestions and criticisms in the preparation of the notes.

If it is thought advisable to read only part of the play, omitting the more difficult lyrical passages, the following selections may be suggested:—

(1) The Prologue, ll. 1-58. (2) The sacrifice of Polyxena, ll. 218-440, and ll. 484-628. (3) The discovery of the murder of Polydorus, and the supplication of Agamemnon, ll. 658-682, and ll. 709-904. (4) The vengeance upon Polymestor, ll. 953-1055 (omitting the short choric song, ll. 1024-1034). (5) The appeal to Agamemnon and his judgment, ll. 1109-1251.

The above is, in the main, the selection in Mr. Sidgwick's *Scenes from Euripides*.

A. W. UPCOTT.

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GENERAL INTRODUCTION

BY E. C. MARCHANT, M.A.



I. CHORUS AND DIALOGUE.

EVERY Greek tragedy consists of two portions—the one sung, the other spoken. The sung portion, or **chorus**, was performed by twelve or fifteen persons accompanied by a flute, as they danced around the altar of Dionysus. The spoken portion, or **dialogue**, was given by the actors, each actor taking more than one part. Most of the plays of Aeschylus were performed with but two actors; Sophocles introduced a third, and this number was never exceeded. But in addition to the actors any number of characters, who had nothing to say, could be employed; and children, even if they spoke, did not count in the number. The leader of the chorus (*κορυφαῖος*) enters into dialogue with the actors, and thus forms the connecting link between the chorus and the actors.

II. GREEK DRAMA AND RELIGION.

You will find that the choruses occupy a considerable portion of a play. The reason is that the origin of Greek

tragedy is to be found, not in the dialogue, but in the chorus. The drama was closely connected with *religion*, and had its origin in rude songs sung by rustic folk, who gathered together to honour the god Dionysus, god of vegetation and of wine. Dialogue was first interspersed with the chorus soon after 550 B. C. From this time the amount assigned to the chorus was gradually diminished, and the dialogue gradually assumed greater importance.

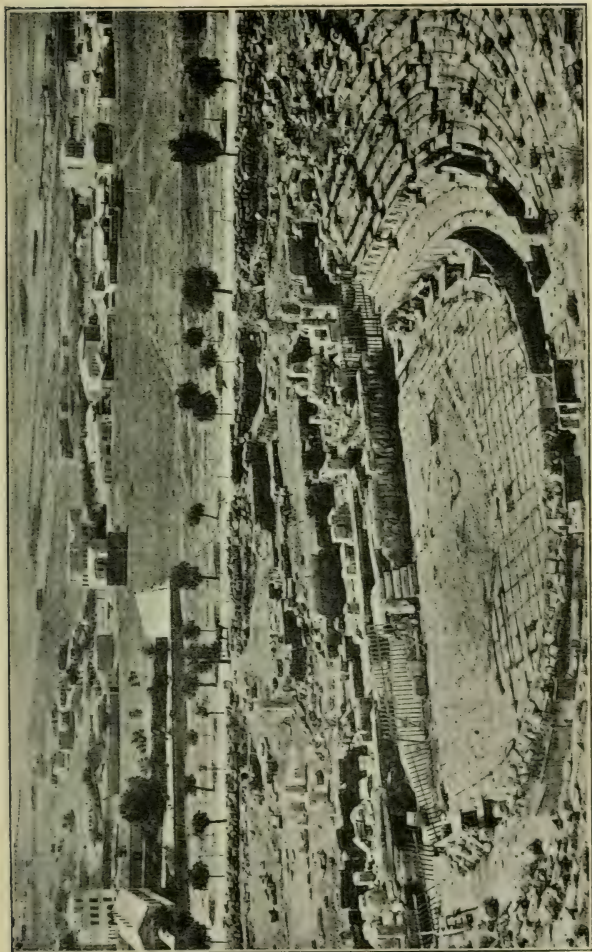
III. TIME OF PERFORMANCES.

The Greek theatre throughout its history was bound up with the Greek religion. The chief seat in the front row of the 'house' was reserved for the priest of Dionysus. The altar of Dionysus stood in the centre of the theatre. The spectators were worshippers; the performers were officiating on their behalf in a theatre that was regarded as a temple. Accordingly plays were performed at Athens *only at the feasts of Dionysus, called the Dionysia*, tragedies being given (1) at the Lēnaea, the more ancient but less important festival of Dionysus held about the end of January; and (2) at the Greater or City Dionysia, held about the end of March.

The performances at the latter festival were by far the more important, and extended over three days. One morning was assigned to the performance of three tragedies. All poets who wished to exhibit a play had to submit their works to the chief archon, and he decided who were to enjoy the coveted honour.

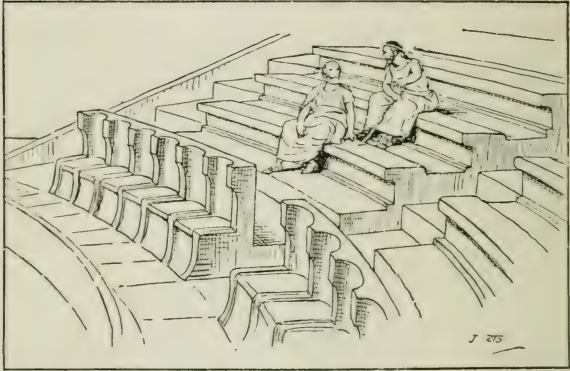
IV. PLACE OF PERFORMANCES.

I. Before dialogue was introduced, all that was required for the honouring of Dionysus was an open



THE THEATRE OF DIONYSUS AT ATHENS. (From a photograph.)

circular space in which the performers could sing and dance about the altar, and round which the spectators could gather. This open space—the germ as it were of the Greek theatre—is the *Orchestra* (i. e. Dancing-Place). But after 550 B.C., when the dialogue was added, and there were thus plays instead of mere choral odes, the spectators had to make way for the acting. Accordingly the



THE SEATS IN THE AUDITORIUM OF THE THEATRE OF DIONYSUS
AT ATHENS.

Orchestra and a space outside it were left vacant, and the spectators sat in—

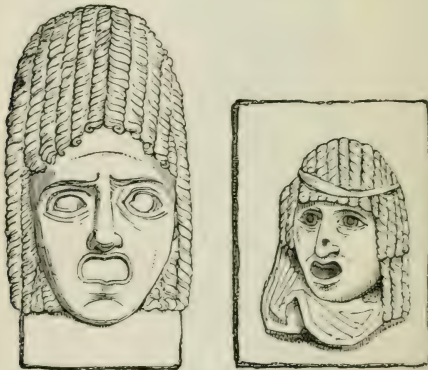
2. the *Auditorium* (κοῖλον). This was in the shape of a semicircle with prolonged ends. At first the seats were but temporary wooden platforms; but at Athens tiers of stone seats, rising one above the other, were begun shortly after 500 B.C. The auditorium was by far the largest part of the theatre, and was capable of holding the whole of the citizens—at Athens about 25,000.



AN ACTOR WEARING THE TRAGIC MASK AND COTHURNI.
(From an ivory statuette found at Rieti.)

A theatre generally stood on the slope of a hill, and the auditorium, like the orchestra, was without roof. At Athens the theatre stands on the south-east slope of the Acropolis, in the Lēnaeum, or sacred enclosure of Dionysus.

3. The *Stage*, of course, did not exist so long as there was no dialogue. Nor is it certain when a stage was first used. Possibly in the days of Aeschylus, Sophocles, and



TRAGIC MASKS.

Euripides the acting took place in part of the orchestra. But at whatever date a raised platform was introduced, it was not allowed to encroach on the orchestra, but formed a tangent to it. The Greek stage was very long and narrow, and was ten or twelve feet high. It communicated with the orchestra—in which the chorus continued to perform—by means of steps. The actors entered through doors at the back of the stage or at the sides.

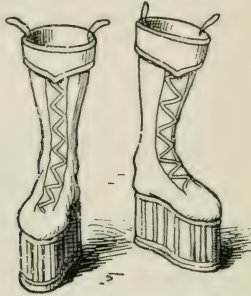
4. *Scenery.* Painted scenery is said to have been introduced by Sophocles. No doubt much was left to the imagination of the audience; and as the scenes supposed to be represented were of a simple and familiar kind—generally the exterior of a temple or palace adorned with columns and statues—the difficulty involved was not great.

V. MANNER OF PERFORMANCES.

(1) *Dress of performers.* The actors wore the long χιτών or tunic worn by citizens at festivals, of a colour appropriate to the character. Over this was a mantle (ιμάτιον), or cloak (χλαμύς). The size of the actor was increased by padding, by raising him on the κόθορνοι—boots with wooden soles of great thickness—and by means of a mask that covered the entire head, the hair being so arranged as to increase the height. It was the vast size of the theatre that made these devices necessary. The chorus was similarly dressed, but in a less magnificent style, and in place of the high boots they wore shoes. Of course in every case ornaments appropriate to the character were added.

The spectators assembled at daybreak, and brought refreshments with them. The order in which the plays were produced was decided by lot. Loud demonstrations of approval or condemnation were common during the performance. Encores were allowed, and if anything was specially disliked, things were sometimes thrown at the actors. The poets producing plays were in competition with one another: at the end of the performances duly appointed judges awarded a crown of ivy to the successful poet, and to that citizen who had

trained and paid for his chorus (the χορηγός). To gain the crown was esteemed a great distinction. The poet celebrated his success with a solemn sacrifice and a grand banquet.



COTHURNI. (From an ivory statuette found at Rieti.)

EURIPIDES.

Euripides was born in 480 B. C. (?) in the island of Salamis. As a youth he was devoted to athletics, painting, and philosophy. His first play was exhibited in 455 B. C., when he was twenty-five years old. From this date he wrote nearly a hundred plays; but he only gained the prize five times, and on several occasions was beaten by Sophocles. After his death, however, he became the favourite poet, and his plays were frequently revived. The latter part of his life was spent at the court of Archelaus, King of Macedonia; and there he died in 406 B. C. He was buried at Pella, where the Macedonians gave him a splendid tomb; and a monument was erected to his memory at Athens.

His chief characteristics as a writer are: (1) his love of *reflection* and *philosophy*; (2) a tendency to make the characters *argue* with one another in what is called a *rhetorical style*; (3) a great skill in presenting striking scenes, his separate scenes being often superior to his play as a whole; (4) the great beauty of his choral odes, which frequently have scarcely any connexion with the plot of the play and merely serve as interludes. His plays open and end in a mechanical, artificial manner; a prologue sets forth the situation, and leaves the audience nothing to discover; and when the plot has led to serious complications, we should often wonder how the poet will find a satisfactory way out, did we not know that Euripides will merely bring in a god or goddess—the *deus ex machina*, as the character is called—to cut the knot.

In style Euripides is much simpler than Aeschylus and Sophocles. His language is that of everyday life—natural and graceful, but none the less affecting. And there is a corresponding simplicity about his characters. The Greek poets almost invariably represented on the stage tales drawn from the rich mythology of Greece, and their characters were consequently the old heroes and the gods. The peculiarity of Euripides is that he represents the old heroes as ordinary men and women of his own day—as people one might meet in the street, not as remote, superhuman, ideal beings.

THE HECUBA



The Play.

THE date of the play is not known with absolute certainty; but three of the lines in it (ll. 172-174) are parodied in the *Clouds* of Aristophanes (ll. 1165, 1166), a play which came out in the year B. C. 423; and it has been thought¹ that there is an allusion in l. 650 to the misfortunes of the Spartans at Pylos, B. C. 425, while others have found an allusion (in l. 462) to the *solemn* purification of Delos by the Athenians, in the year 426. Thus the year 425 or 424 may be taken as the probable date.

The Plot.

The Grecian army, having captured Troy and divided the spoils, is on its homeward voyage, but is detained by contrary winds on the shore of the Thracian Chersonese. The ghost of Achilles, the bravest Grecian warrior, who had been buried at Sigeum, appears above his tomb, and warns the Greeks that his shade must be appeased, ere they depart, by the sacrifice of one of the Trojan captive women. A dispute arises in the council of the Greeks, and it is finally decided, contrary to the

¹ By Müller (*Hist. Grk. Lit.*, p. 369).

wishes of Agamemnon, that Polyxena, the beautiful daughter of Hecuba, must be the victim. At this point the play opens. The ghost of Polydorus, one of the sons of Priam and Hecuba, appears and narrates how he has been murdered by his father's friend, Polymestor, to whose care he had been entrusted during the siege of Troy, together with a vast amount of golden treasure; his body has been flung into the sea, to be tossed by the waves upon the shore; his spirit has been haunting his mother, Hecuba, ever since the murder. Hecuba then comes upon the scene, terrified by evil dreams and visions. The Chorus tell her of the sentence passed upon Polyxena, and advise her to appeal to Agamemnon. Startled by her mother's cries of anguish, Polyxena comes upon the stage; she shares her mother's grief, but will not fear to die. Now Odysseus comes to claim the victim. Hecuba pleads with him for the life of her daughter, reminding him of how she herself once saved his life at Troy; Helen would be the more fitting victim. But Odysseus has given his word, and cannot go back from it; besides, it is of the utmost importance that the departed hero should be honoured as he wished; who, he urges, would be ready to die for his country if he knew that he would not be honoured in his death? Polyxena then voluntarily surrenders herself, bravely declaring that death is better than a life of slavery, and she is led away to die. Thus ends the first scene.

In the second scene, Talthybius the herald arrives to tell Hecuba that her daughter is dead, and that she must come to perform the last rites. He tells the story of the sacrifice; Polyxena died so nobly that all the Greeks were moved to do her honour after her death. Hecuba muses on the power of noble birth, and prepares for the last sad rites by sending an aged female attendant

to fetch lustral water from the sea, while she retires to the tents to find the best funeral garments that she can.

In the third scene the plot thickens. The attendant has found the body of Polydorus washed up by the sea, and returns bearing it in her arms¹. She tells the sad tidings to Hecuba, who at once perceives that he has been murdered by Polymestor for the sake of the gold. Agamemnon enters, to chide Hecuba for her delay, and is told the story of the murder by the frantic mother, who appeals to him to aid her in taking a terrible vengeance. At first he hesitates, because the Thracians were allies of the Greeks, and the army would declare that he was influenced by partiality for Cassandra, the sister of Polyxena; at length, however, he consents so far as to allow a messenger to be sent to Polymestor summoning him to the camp, on the plea that Hecuba has a secret to reveal to him and his children.

In the fourth scene, Polymestor arrives with his children; he is induced to send away his armed attendants, and is lured by Hecuba within the tents of the women, under pretence of showing him where buried treasure can be found.

In the short interval between this and the final scene, Polymestor is seized and overpowered by the Trojan women; his children are murdered before his eyes, and then his eyes are put out by the women with their brooch-pins. His shrieks are heard from within.

In the final scene, Hecuba and her attendant women come upon the stage, pursued by the maddened and mutilated king, who wildly demands vengeance. Hearing his cries, Agamemnon re-enters, and is appealed to by both parties. He gives judgment in favour of

¹ Polydorus is represented as quite young.

Hecuba, and the play closes with an unseemly wrangle between Hecuba and Polymestor, the latter prophesying that Hecuba will be changed into a canine form, and will die by a fall from a mast, while Agamemnon will perish by the hand of his wife Clytemnestra.

Structure of the Play.

I. *Prologue*, ll. 1-99 (that part of a play which precedes the entrance of the Chorus), consisting of (1) the prologue proper, ll. 1-58; (2) a lyrical extension of the prologue, ll. 59-99.

II. *The Parodos*, ll. 100-155. The song of the Chorus as they march into the Orchestra and take their place round the altar.

III. *The First Episode* (or scene), ll. 156-443.

IV. *The First Stasimon*, ll. 444-483. The stasimon is an ode sung by the Chorus from their station.

V. *The Second Episode*, ll. 484-628.

VI. *The Second Stasimon*, ll. 629-657.

VII. *The Third Episode*, ll. 658-904.

VIII. *The Third Stasimon*, ll. 905-952.

IX. *The Exodos*, ll. 953-end (interrupted by a lyric interlude, ll. 1024-1034).

The play is remarkable as containing a *double plot*, i. e. (1) the fate of Polyxena; (2) the murder of Polydorus and the vengeance upon Polymestor. Both plots are alluded to in the prologue spoken by Polydorus; then the first part of the play, down to line 657, is taken up with the first plot, the death of Polyxena; the sending to fetch the lustral water causes the body of Polydorus to be discovered, and furnishes the link between the two; the last part of the play, from l. 658, recounts the

vengeance upon Polymestor. It has been objected that these two plots are two distinct incidents, each wholly unconnected with the other ; but this criticism overlooks the fact that the sorrows of Hecuba form the central thought of the play ; regarded in this light, the two incidents are by no means unconnected ; they both converge upon Hecuba, and serve to deepen the tragic pathos of her fate (see further remarks upon the character of Hecuba).

The Characters of the Play.

There are few plays in which the characters stand out with such vivid distinctness as in the *Hecuba*.

Hecuba. The central figure is not, as some have seemed to imagine, Polyxena, but Hecuba, the aged queen of Troy and mother of Priam's children. Euripides makes us feel the intense pathos of her misfortunes from the very first, as she slowly enters, leaning upon the arms of her attendants, once a queen, now a slave, haunted by visions of more awful sufferings yet in store for her ; and as the play goes on, and first the daughter, then the son, are taken from her, we feel the truth of the saying of Aristotle that 'Euripides is the most tragic of poets.' And yet, in the midst of her misfortunes, she never lets us forget that she is a queen ; in her proud words to Agamemnon (ll. 864-869), she rises to the height of her dignity ; she speaks to him as Lady Macbeth speaks to her husband in his moment of fear.

It has been urged that she is brutal in her revenge ; but it must be remembered that she is a barbarian, and not a Greek, and that even the Greek doctrine of revenge was very far removed from that of the Christian.

Polyxena. Polyxena is the noblest character in the play; she is an example of pure unselfishness. When she hears of her doom, her first thought is for her mother; no word of reproach, even for her enemies, comes from her lips; she is willing to die rather than live in slavery; and she dies, as she had wished to live, a free woman.

Odysseus. Odysseus is the cool calculator throughout; his one thought is that of expediency; for sympathy he can only utter mere commonplaces; he is absolutely unmoved by appeals to sympathy or gratitude, yet he has sufficient religious superstition to shun the touch of the suppliant (ll. 342-344). In his final words he is brutally imperious to the grief-stricken mother.

Agamemnon. Agamemnon is a typical king; a despot in name, he is really a slave—a slave, as Hecuba bitterly says, of money or of fortune, a slave of popular opinion or of law. Hecuba is nominally a slave, Agamemnon really so. At the last he would willingly avoid committing himself to a definite judgment; but justice is too strong for him, and he pronounces Polymestor's fate to be deserved.

Polymestor. Polymestor is the typical barbarian—cruel, avaricious, unscrupulous, suspicious, hypocritical. Avarice is his besetting sin; this tempts him to commit the murder, and afterwards lures him to his fate within the tents.

Talthubios. The herald Talthubios is a fine character; he is full of the genuine sympathy of a good old man for the sorrows of the fallen queen, and for the fate of the noble and innocent Polyxena. His last words are the truest words of comfort which Hecuba hears in the play.

The female servant. Even the character of the *θερά*-

παινα is not without interest ; she is the faithful servant, dreading to tell her mistress the awful truth.

The Chorus. The all-pervading theme of the Chorus is lament for the departed glories of Troy, and for the terrors of slavery in the future. 'By the waters of Babylon we sat down and wept, when we remembered thee, O Sion.'

The Chorus describing the capture of Troy is perhaps one of the finest in all Greek tragedy.

Euripides has been censured for introducing into this and other plays passages moralizing upon the faults of his own time, such, for example, as the criticism upon the Sophists and education in ll. 814 ff. But the poet who desires to make his poem a 'criticism of life' must perforce introduce allusions to his own time ; Euripides is no more to be blamed for making these allusions than Shakespeare for making Hamlet criticize the actors of the day.

The weakest part of the play is undoubtedly the undignified dialogue at the end between Hecuba and Polymestor. Its purpose seems partly to have been to introduce a 'topical' allusion to a place well known to the Athenians.

The Chorus.

In order to fully appreciate the Chorus of a Greek play it must be remembered that the lines were chanted to music, while the Chorus moved in a stately manner round the altar which stood in the centre of the Orchestra. The first set of lines (called in Greek *στροφὴ α'*) would be sung as the Chorus was moving from their original position ; the second set (*στροφὴ β'*) as they move back again ; the third set (*ἀντιστροφὴ α'*) as they move out a second

time ; the fourth set (*ἀντιστροφή β'*) as they move back again. The two parts of the *στροφή* and *ἀντιστροφή* should thus exactly correspond in metre. Occasionally a concluding stanza was sung at the end (*ἐπωδός*).

Some attempt has been made in the translation of these Choruses to reproduce the rhythmical effect of the original, although as the translation has to be literal this has not been always possible.

ΕΥΡΗΣΙΔΟΥ
ΕΚΛΑΒΗ

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

(DRAMATIS PERSONAE)

- ΠΟΛΥΔΩΡΟΥ ΕΙΔΩΛΟΝ *The ghost of Polydorus.*
ΕΚΑΒΗ *The widowed Queen of Troy.*
ΧΟΡΟΣ ΑΙΧΜΑΛΩΤΙΔΩΝ ΓΥΝΑΙΚΩΝ. *Chorus of captive
Trojan women.*
ΠΟΛΥΞΕΝΗ *A daughter of Hecuba.*
ΟΔΥΣΣΕΥΣ *King of Ithaca, a Greek
Chieftain.*
ΤΑΛΘΥΒΙΟΣ *A herald.*
ΘΕΡΑΠΙΑΙΝΑ *An aged female attendant.*
ΑΓΑΜΕΜΝΩΝ *King of Mycenae, leader of
the Greeks.*
ΠΟΛΥΜΗΣΤΩΡ ΚΑΙ ΟΙ ΠΑΙΔΕΣ ΑΥΤΟΥ. *Polymestor (king
of the Thracian Chersonese, a barbarian) and his
children.*

SCENE throughout: *the camp of the Achaeans on the shore of
the Thracian Chersonese. At the back of the stage is a
representation of the tents of the Achaeans and the captive
Trojan women.*

ΕΥΡΙΠΙΔΟΥ

ΕΚΑΒΗ.

The ghost of Polydorus, Hecuba's murdered son, appears on the stage. He tells the story of his murder by Polymestor.

ΠΟΛΥΔΩΡΟΥ ΕΙΔΩΛΟΝ.

Ἦκω, νεκρῶν κευθμῶνα καὶ σκότου πύλας
λιπών, ἴν' Ἄιδης χωρὶς ᾠκισται θεῶν,
Πολύδωρος, Ἐκάβης παῖς γεγῶς τῆς
 Κισσέως
Πριάμου τε πατρός, ὅς μ', ἐπεὶ Φρυγῶν
 πόλιν
κίνδυνος ἔσχε δορὶ πεσεῖν Ἑλληνικῶ, 5
δείσας ὑπεξέπεμψε Τρωικῆς χθονὸς
Πολυμήστορος πρὸς δῶμα, Θρηκίου ξένου,
ὅς τήνδ' ἀρίστην Χερσονησίαν πλάκα
σπείρει, φίλιππον λαὸν εὐθύνων δορί.
πολὺν δὲ σὺν ἐμοὶ χρυσὸν ἐκπέμπει λάθρα
πατήρ, ἴν', εἴ ποτ' Ἰλίου τείχη πέσοι, 11

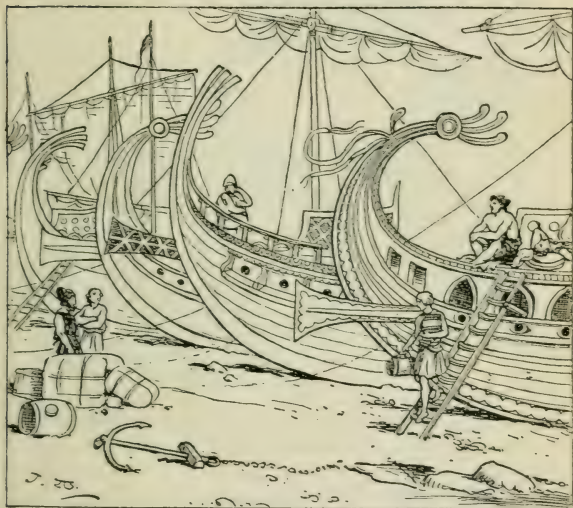
τοῖς ζῶσιν εἶη παισὶ μὴ σπάνις βίου.
 νεώτατος δ' ἦν Πριαμιδῶν· ὃ καὶ με γῆς
 ὑπεξέπεμψεν· οὔτε γὰρ φέρειν ὄπλα
 οὔτ' ἔγχος οἶός τ' ἦν νέῳ βραχίονι. 15
 ἕως μὲν οὖν γῆς ὄρθ' ἔκειθ' ὀρίσματα,
 πύργοι τ' ἄθραστοι Τρωικῆς ἦσαν χθονός,
 Ἐκτωρ τ' ἀδελφὸς οὐμὸς ἠτύχει δορί,
 καλῶς παρ' ἀνδρὶ Θρηκί, πατρῷῳ ξένῳ,
 τροφαῖσιν, ὡς τις πτόρθος, ἠξόμην τάλας.
 ἐπεὶ δὲ Τροία θ' Ἐκτορός τ' ἀπόλλυται 21
 ψυχῇ, πατρώα θ' ἐστία κατεσκάφη,
 αὐτὸς δὲ βωμῷ πρὸς θεοδμήτῳ πίτνει
 σφαγεῖς Ἀχιλλέως παιδὸς ἐκ μαιφόνου,
 κτείνει με χρυσοῦ τὸν ταλαίπωρον χάριν 25
 ξένος πατρῷος, καὶ κτανῶν ἐς οἶδμ' ἀλὸς
 μεθῆχ', ἵν' αὐτὸς χρυσὸν ἐν δόμοις ἔχη.

His body lies unburied. His spirit haunts Hecuba.

κείμεναι δ' ἐπ' ἀκταῖς, ἄλλοτ' ἐν πόντου σάλῳ,
 πολλοῖς διαύλοις κυμάτων φορούμενος,
 ἄκλαστος, ἄταφος· νῦν δ' ὑπὲρ μητρὸς
 φίλης 30
 Ἐκάβης αἴσσω, σῶμ' ἐρημώσας ἐμόν,
 τριταῖον ἤδη φέγγος αἰωρούμενος,
 ὅσον περ ἐν γῇ τῆδε Χερσονησία
 μήτηρ ἐμὴ δύστηνος ἐκ Τροίας πάρα.

The Achaean fleet is detained on the shore of Thrace by a vision of Achilles, who demands the sacrifice of Polyxena.

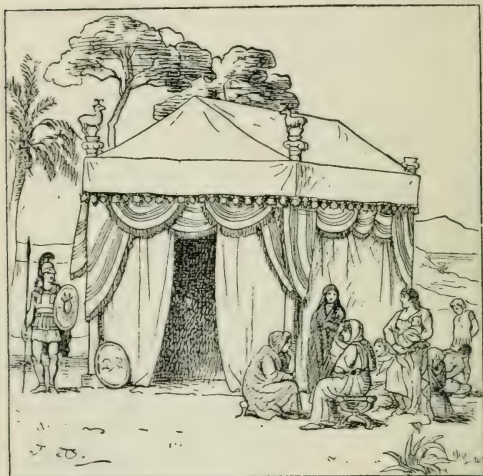
πάντες δ' Ἀχαιοὶ ναῦς ἔχοντες ἥσυχοι 35
 θάσσοις ἐπ' ἄκταις τῆσδε Θρηκίας χθονός·
 ὁ Πηλέως γὰρ παῖς ὑπὲρ τύμβου φανείς
 κατέσχ' Ἀχιλλεὺς πᾶν στράτευμ' Ἑλληνικόν,



GREEK SHIPS DRAWN UP ON THE SEA-SHORE. (From a relief found at Gjölbaschi, Lycia.)

πρὸς οἶκον εὐθύνοντας ἐναλίαν πλάτην
 αἰτεῖ δ' ἀδελφὴν τὴν ἐμὴν Πολυξένην 40
 τύμβῳ φίλον πρόσφαγμα καὶ γέρας λαβεῖν.
 καὶ τεύξεται τοῦδ', οὐδ' ἀδώρητος φίλων

ἔσται πρὸς ἀνδρῶν· ἡ πεπρωμένη δ' ἄγει
 θανεῖν ἀδελφὴν τῷδ' ἐμὴν ἐν ἡματι.
 δυοῖν δὲ παῖδων δύο νεκρῶ κατόψεται 45
 μήτηρ, ἐμοῦ τε τῆς τε δυστήνου κόρης.
 φανήσομαι γάρ, ὡς τάφου τλήμων τύχῳ,



A TENT. (From a vase-painting and Assyrian bas-relief.)

δούλης ποδῶν πάροιθεν ἐν κλυδωνίῳ.
 τοὺς γὰρ κάτω σθένοντας ἐξητησάμην
 τύμβου κυρῆσαι, κείς χέρας μητρὸς πεσεῖν. 50
 τοῦμόν μὲν οὖν ὅσονπερ ἤθελον τυχεῖν
 ἔσται· γεραιᾶ δ' ἐκποδῶν χωρήσομαι
 Ἐκάβῃ· περᾶ γὰρ ἤδ' ὑπὸ σκηνῆς πόδα
 Ἀγαμέμνονος, φάντασμα δειμαίνουσ' ἐμόν.

The aged Hecuba is seen entering. The ghost vanishes, repeating the concluding lines as he disappears.

φεῦ·
 ὦ μήτερ, ἥτις ἐκ τυραννικῶν δόμων 55
 δούλειον ἡμάρ εἶδες, ὡς πράσσεις κακῶς,
 ὅσον περ εὐ ποτ'. ἀντισηκώσας δέ σε
 φθείρει θεῶν τις τῆς πάροιθ' εὐπραξίας.

Hecuba comes forward, old and bent, leaning on the arms of two Trojan women.

ΕΚΑΒΗ.

ἄγετ', ὦ παῖδες, τὴν γραῦν πρὸ δόμων,
 ἄγετ', ὀρθοῦσαι τὴν ὁμόδουλον, 60
 Τρωάδες, ὑμῖν, πρόσθε δ' ἄνασσαν.
 λάβετε, φέρετε, πέμπετ', ἀείρετέ μου
 γεραιῆς χειρὸς προσλαζύμεναι·
 κὰγὼ σκολιῷ σκίπωνι χερὸς 65
 διερειδομένα σπεύσω βραδύπουν
 ἦλυσιν ἄρθρων προτιθεῖσα.

Hecuba's dreams—of her son, and of a fawn slaughtered by a wolf and torn from her knees. O that Helenus and Cassandra could interpret them!

ὦ στεροπὰ Διός, ὦ σκοτία νύξ,
 τί ποτ' αἴρομαι ἔννυχος οὕτω
 δείμασι, φάσμασιν; ὦ πότνια χθών, 70
 μελανοπτερύγων μάτερ ὀνείρων,
 ἀποπέμπομαι ἔννυχον ὄψιν,

ἂν περὶ παιδὸς ἐμοῦ τοῦ σφζομένου κατὰ
 Θρήκην
 ἄμφι Πολυξείνης τε φίλης θυγατρὸς δι'
 ὀνείρων 75
 φοβερὰν ὄψιν ἔμαθον, ἐδάην.
 ὦ χθόνιοι θεοί, σώσατε παῖδ' ἐμόν,
 ὅς μόνος οἴκων ἄγκυρ' ἔτ' ἐμῶν 80
 τὴν χιονώδη Θρήκην κατέχει,
 ξείνου πατρῷου φυλακαῖσιν.
 ἔσται τι νέον,
 ἥξει τι μέλος γοερὸν γοεραῖς.
 οὔποτ' ἐμὰ φρήν ὦδ' ἀλίαςτος 85
 φρίσσει, ταρβεῖ.
 ποῦ ποτε θείαν Ἐλένου ψυχὰν
 ἢ Κασάνδραν ἐσίδω, Τρωάδες,
 ὥς μοι κρίνωσιν ὀνείρους;
 εἶδον γὰρ βαλιὰν ἔλαφον λύκου αἵμονι
 χαλᾶ 90
 σφαζομένην, ἀπ' ἐμῶν γονάτων σπασθεῖσαν
 ἀνάγκα
 οἰκτρῶς. καὶ τόδε δεῖμά μοι·

The vision of the ghost of Achilles.

ἦλθ' ὑπὲρ ἄκρας τύμβου κορυφᾶς
 φάντασμ' Ἀχιλέως 95
 ἦτει δὲ γέρας τῶν πολυμόχθων
 τινὰ Τρωιάδων.
 ἀπ' ἐμᾶς οἶν, ἀπ' ἐμᾶς τόδε παιδὸς
 πέμψατε, δαίμονες, ἱκετεύω.

[The CHORUS of captive Trojan women, chanting as they go, enters the orchestra in solemn procession, and finally forms round the altar in the centre.

ΧΟΡΟΣ.

Ἐκάβη, σπουδῇ πρὸς σ' ἐλιάσθην, 100
 τὰς δεσποσύνους σκηνὰς προλιποῦσ',
 ἵν' ἐκληρώθην καὶ προσετάχθην
 δούλη, πόλεως ἀπελαυνομένη
 τῆς Ἰλιάδος, λόγχης αἰχμῇ
 δοριθήρατος πρὸς Ἀχαιῶν, 105
 οὐδὲν παθέων ἀποκουφίζουσ',
 ἀλλ' ἀγγελίας βάρος ἀραμένη
 μέγα, σοί τε, γυναί, κῆρυξ ἀχέων.

The meeting of the Achaean Chiefs. Divided counsels.

ἐν γὰρ Ἀχαιῶν πλήρει ξυνόδῳ
 λέγεται δόξαι σὴν παῖδ' Ἀχιλεῖ 110
 σφάγιον θέσθαι· τύμβου δ' ἐπιβὰς
 οἶσθ' ὅτε χρυσέοις ἐφάνη σὺν ὄπλοις,
 τὰς ποντοπόρους δ' ἔσχε σχεδίας
 λαίφη προτόνοις ἐπερειδομένας,
 τάδε θωῦσσων, 115
 “ ποῖ δὴ, Δαναοί, τὸν ἐμὸν τύμβον
 στέλλεσθ' ἀγέραστον ἀφέντες; ”
 πολλῆς δ' ἔριδος ξυνέπαισε κλύδων,
 δόξα δ' ἐχώρει δίχ' ἀν' Ἑλλήνων
 στρατὸν αἰχμητῆν, τοῖς μὲν διδόναι 120
 τύμβῳ σφάγιον, τοῖς δ' οὐχὶ δοκοῦν.

ἦν δὲ τὸ μὲν σὸν σπεύδων ἀγαθὸν
 τῆς μαντιπόλου βάκχης ἀνέχων
 λέκτρ' Ἀγαμέμνων
 τὼ Θεσίδα δ', ὅζω Ἀθηνῶν, 125
 δισσῶν μύθων ῥήτορες ἦσαν·
 γνώμη δὲ μιᾷ ξυνεχωρείτην,
 τὸν Ἀχιλλεῖον τύμβον στεφανοῦν
 αἵματι χλωρῷ, τὰ δὲ Κασάνδρας
 λέκτρ' οὐκ ἐφάτην τῆς Ἀχιλείας 130
 πρὸσθεν θήσειν ποτὲ λόγχης.

The advice of Odysseus prevails.

σπουδαὶ δὲ λόγων κατατεινομένων
 ἦσαν ἴσαι πως, πρὶν ὁ ποικιλόφρων
 κόπις, ἠδυλόγος, δημοχαριστῆς
 Λαερτιάδης πείθει στρατιὰν 135
 μὴ τὸν ἄριστον Δαναῶν πάντων
 δούλων σφαγίων οὔνεκ' ἀπωθεῖν,
 μηδέ τιν' εἰπεῖν παρὰ Περσεφόνῃ
 στάντα φθιμένων
 ὡς ἀχάριστοι Δαναοὶ Δαναοῖς 140
 τοῖς οἰχομένοις ὑπὲρ Ἑλλήνων
 Τροίας πεδίων ἀπέβησαν.
 ἥξει δ' Ὀδυσσεὺς ὅσον οὐκ ἦδη,
 πῶλον ἀφέλξων σῶν ἀπὸ μαστῶν,
 ἔκ τε γεραιῆς χερὸς ὀρμήσων. 145

Hecuba must supplicate the Gods and Agamemnon.

ἀλλ' ἴθι ναοὺς, ἴθι πρὸς βωμοὺς,
 ἴζ' Ἀγαμέμνονος ἰκέτις γονάτων·

κήρυσσε θεοὺς τοὺς τ' οὐρανίδας
τοὺς θ' ὑπὸ γαίαν.

ἢ γάρ σε λιταὶ διακωλύσουσ'
ὄρφανὸν εἶναι παιδὸς μελέας,

150



HERMES PRESENTING A SOUL TO HADES AND PERSEPHONE. (From a vase-painting.)

ἢ δεῖ σ' ἐπιδεῖν τύμβου προπετῆ
φοινισσομένην αἵματι παρθένου
ἐκ χρυσοφόρου
δειρῆς νασμῶ μελαναυγεί.

155

Despair of Hecuba. To whom shall she flee for help?

ΕΚ. οἶ' γὰρ μελέα, τί ποτ' ἀπύσω;
ποῖαν ἀχώ; ποῖον ὄδυρμόν;

δειλαία δειλαίου γήρως,
 δουλείας τᾶς οὐ τλατᾶς,
 τᾶς οὐ φερτᾶς ὧμοι μοι.
 τίς ἀμύνει μοι ; ποία γενεά, 160
 ποία δὲ πόλις ;
 φρουῶδος πρέσβυς, φρουῶδοι παῖδες.
 ποίαν, ἢ ταύταν ἢ κείναν,
 στείχω ; ποῖ δ' ἦσω ; τίς
 θεῶν ἢ δαίμων ἐπαρωγός ; 165
 ὦ κάκ' ἐνεγκοῦσαι Τρωάδες, ὦ
 κάκ' ἐνεγκοῦσαι
 πήματ', ἀπωλέσατ', ὠλέσατ'. οὐκέτι μοι βίος
 ἀγαστὸς ἐν φάει.
 ὦ τλάμων, ἄγησαί μοι, 170
 πούς, ἄγησαι τᾷ γραιία
 πρὸς τάνδ' αὐλάν· ὦ τέκνον, ὦ παῖ
 δυστανοτάτας ματέρος, ἔξελθ'
 ἔξελθ' οἴκων· αἶε ματέρος
 αὐδάν, ὦ τέκνον, ὡς εἰδῆς 175
 οἴαν· οἴαν αἴω φάμαν
 περὶ σᾶς ψυχᾶς.

[POLYXENA enters,—to ask the reason of her mother's cries.]

ΠΟΛΥΞΕΝΗ.

ἰώ,

μᾶτερ μᾶτερ, τί βοᾶς ; τί νέον
 καρύξασ' οἴκων μ', ὥστ' ὄρνιν,
 θάμβει τῷδ' ἐξέπταξας ; 180
 ἰώ μοι, τέκνον.

EK.

- ΠΟΛΤΞ. τί με δυσφημείς ; φροίμιά μοι κακά.
 ΕΚ. αἰαί, σᾶς ψυχᾶς.
- ΠΟΛΤΞ. ἐξαύδα, μὴ κρύψῃς δαρόν.
 δειμαίνω δειμαίνω, μᾶτερ, 185
 τί ποτ' ἀναστένεις.
- ΕΚ. τέκνον, τέκνον μελέας ματρός.
- ΠΟΛΤΞ. τί τόδ' ἀγγέλλεις ;
 ΕΚ. σφάξαι σ' Ἀργείων κοινὰ
 ξυντείνει πρὸς τύμβον γνώμα 190
 Πηλείδα γέννα.
- ΠΟΛΤΞ. οἴμοι, μᾶτερ, πῶς φθέγγει
 ἀμέγαρτα κακῶν ; μάνυσόν μοι
 μάνυσον, μᾶτερ.
- ΕΚ. αὐδῶ, παῖ, δυσφήμους φάμας 195
 ἀγγέλλουσ' Ἀργείων δόξαι
 ψήφω τᾶς σᾶς περί μοι ψυχᾶς.

Polyxena laments her mother's sad fate. Of herself she will not think. It is better for her to die.

- ΠΟΛΤΞ. ὦ δεινὰ παθοῦς', ὦ παντλάμων,
 ὦ δυστάνου μᾶτερ βιοτᾶς,
 οἶαν οἶαν αὖ σοι λώβαν 200
 ἐχθίσταν ἀρρήταν τ'
 ὦρσέν τις δαίμων.
 οὐκέτι σοι παῖς ἄδ' οὐκέτι δὴ
 γήρα δειλαία δειλαίῳ
 ξυνδουλεύσω.
 σκύμνον γάρ μ' ὥστ' οὐριθρέπταν
 μόσχον δειλαία δειλαίαν 205

εἰσόψει χειρὸς ἀναρπαστῶν
 σᾶς ἄπο, λαιμότομόν τ' Ἀΐδα
 γῆς ὑποπεμπομέναν σκότον, ἔνθα νεκρῶν μέτα
 τάλαινα κείσομαι. 210



ODYSSEUS COMES TO TAKE AWAY POLYXENA. (From the Tabula Iliaca.)

σὲ μὲν, ὦ μᾶτερ δύστανε βίου,
 κλαίω πανδύρτοις θρήνοις·
 τὸν ἐμὸν δὲ βίον, λόβαν λύμαν τ',
 οὐ μετακλαίωμαι, ἀλλὰ θανεῖν μοι
 ξυντυχία κρείσσων ἐκύρησεν.

ΧΟ. καὶ μὴν Ὀδυσσεὺς ἔρχεται σπουδῇ ποδός,
Ἐκάβη, νέον τι πρὸς σέ σημανῶν ἔπος.

ODYSSEUS enters, bringing the news of the decree, and to take away POLYXENA.

ΟΔΥΣΣΕΥΣ.

γύναι, δοκῶ μὲν σ' εἰδέναι γνώμην στρατοῦ
Ψῆφόν τε τὴν κρανθεῖσαν, ἀλλ' ὅμως φράσω.



A PRIEST SACRIFICING. (From paintings on vases.)

ἔδοξ' Ἀχαιοῖς παῖδα σὴν Πολυξένην 220
σφάζει πρὸς ὀρθὸν χῶμ' Ἀχιλλείου τύφου.

ἡμᾶς δὲ πομποὺς καὶ κομιστῆρας κόρης
 τάσσουσιν εἶναι· θύματος δ' ἐπιστάτης
 ἱερεὺς τ' ἐπέστη τοῦδε παῖς Ἀχιλλέως.
 οἶσθ' οὖν ὃ δρᾶσον; μήτ' ἀποσπασθῆς βίᾳ
 μήτ' ἐς χερῶν ἄμιλλαν ἐξέλθῃς ἐμοί· 226
 γίγνωσκε δ' ἄλκην καὶ παρουσίαν κακῶν
 τῶν σῶν. σοφόν τοι κὰν κακοῖς ἂ δειὶ φρονεῖν.

Hecuba feels that a great crisis is at hand. She will make a last appeal to Odysseus.

ΕΚ. αἰαί· παρέστηχ', ὡς ἔοικ', ἀγὼν μέγας,
 πλήρης στεναγμῶν οὐδὲ δακρῶν κενός. 230
 κᾶγωγ ἄρ' οὐκ ἔθνησκον οὐ μ' ἐχρῆν θανεῖν,
 οὐδ' ὤλεσέν με Ζεὺς, τρέφει δ', ὅπως ὀρῶ
 κακῶν κάκ' ἄλλα μείζον' ἢ τάλαιν' ἐγώ.
 εἰ δ' ἔστι τοῖς δούλοισι τοὺς ἐλευθέρους
 μὴ λυπρὰ μηδὲ καρδίας δηκτῆρια 235
 ἐξιστορῆσαι, σοὶ μὲν εἰρήσθαι χρεῶν,
 ἡμᾶς δ' ἀκούσαι τοὺς ἐρωτῶντας τάδε.

ΟΔ. ἔξεστ', ἐρώτα· τοῦ χρόνου γὰρ οὐ φθονῶ.

She reminds Odysseus of the time when she saved his life at Troy.

ΕΚ. οἶσθ' ἠνίκ' ἦλθες Ἰλίου κατάσκοπος,
 δυσχλαινίᾳ τ' ἄμορφος, ὀμμάτων τ' ἄπο 240
 φόνου σταλαγμοὶ σὴν κατέσταζον γένυν;

ΟΔ. οἶδ'. οὐ γὰρ ἄκρας καρδίας ἔψαυσέ μου.

ΕΚ. ἔγνω δέ σ' Ἑλένη, καὶ μόνη κατεῖπ' ἐμοί;

ΟΔ. μεμνήμεθ' ἐς κίνδυνον ἐλθόντες μέγαν.

ΕΚ. ἠψω δὲ γονάτων τῶν ἐμῶν ταπεινὸς ὢν; 245

- ΟΔ. ὥστ' ἐνθανεῖν γε σοῖς πέπλοισι χεῖρ' ἐμήν.
 ΕΚ. τί δῆτ' ἔλεξας, δούλος ὦν ἐμὸς τότε ;
 ΟΔ. πολλῶν λόγων εὐρήμαθ', ὥστε μὴ θανεῖν.
 ΕΚ. ἔσωσα δῆτά σ', ἐξέπεμψά τε χθονός ;
 ΟΔ. ὥστ' εἰσορᾶν γε φέγγος ἡλίου τόδε. 250
 ΕΚ. οὔκουν κακύνει τοῖσδε τοῖς βουλευμασιν,
 ὅς ἐξ ἐμοῦ μὲν ἔπαθες οἶα φῆς παθεῖν,
 δρας δ' οὐδὲν ἡμᾶς εὖ, κακῶς δ' ὅσον δύναι ;
 ἀχάριστον ὑμῶν σπέρμ', ὅσοι δημηγόρους
 ζηλοῦτε τιμάς· μηδὲ γιγνώσκουσθέ μοι, 255
 οἳ τοὺς φίλους βλάπτοντες οὐ φροντίζετε,
 ἦν τοῖσι πολλοῖς πρὸς χάριν λέγητέ τι.
 ἀτὰρ τί δὴ σόφισμα τοῦθ' ἠγούμενοι
 ἐς τήνδε παῖδα ψῆφον ὄρισαν φόνου ;

There is no justice in the sacrifice. Helen should rather be offered.

πότερα τὸ χρῆν σφ' ἐπήγαγ' ἀνθρωπο-
 σφαγεῖν 260
 πρὸς τύμβον, ἔνθα βουθυτεῖν μάλλον πρέπει ;
 ἢ τοὺς κτανόντας ἀνταποκτεῖναι θέλω
 ἐς τήνδ' Ἀχιλλεὺς ἐνδίκως τείνει φόνον ;
 ἀλλ' οὐδὲν αὐτὸν ἦδε γ' εἴργασται κακόν.
 Ἐλένην νιν αἰτεῖν χρῆν τάφῳ προσφάγματα·
 κείνη γὰρ ὤλεσέν νιν ἐς Τροίαν τ' ἄγει. 266
 εἰ δ' αἰχμάλωτον χρῆ τιν' ἔκκριτον θανεῖν
 κάλλει θ' ὑπερφέρουσαν, οὐχ ἡμῶν τόδε·
 ἢ Τυνδαρις γὰρ εἶδος εὐπρεπεστάτη,
 ἀδικουσά θ' ἡμῶν οὐδὲν ἦσσον ἠρέθη. 270
 τῷ μὲν δικαίῳ τόνδ' ἀμιλλῶμαι λόγον·

She appeals to Odysseus to remember his debt of gratitude. In Polyxena she will lose her sole comfort and support.

ἂ δ' ἀντιδοῦναι δεῖ σ', ἀπαιτούσης ἐμοῦ,
 ἄκουσον. ἤψω τῆς ἐμῆς, ὡς φῆς, χερὸς
 καὶ τῆς γεραιᾶς προσπίτνων παρηΐδος·
 ἀνθάπτομαί σου τῶνδε τῶν αὐτῶν ἐγώ, 275

[Touching his hand and face.]

χάριν τ' ἀπαιτῶ τὴν τόθ', ἱκετεύω τέ σε,
 μή μου τὸ τέκνον ἐκ χερῶν ἀποσπάσης,
 μηδὲ κτάνητε. τῶν τεθνηκότων ἄλλισ·
 ταύτη γέγηθα κἀπιλήθομαι κακῶν·
 ἢδ' ἀντὶ πολλῶν ἐστὶ μοι παραψυχή, 280
 πόλις, τιθήνη, βύκτρον, ἠγεμῶν ὁδοῦ.
 οὐ τοὺς κρατοῦντας χρὴ κρατεῖν ἂ μὴ χρεῶν,
 οὐδ' εὐτυχοῦντας εὖ δοκεῖν πράξειν αἰεὶ.
 κἀγὼ γὰρ ἦν ποτ', ἀλλὰ νῦν οὐκ εἴμ' ἔτι,
 τὸν πάντα δ' ὄλβον ἡμαρ ἔν μ' ἀφείλετο.
 ἀλλ', ὦ φίλον γένειον, αἰδέσθητί με, 286
 οἴκτειρον· ἐλθὼν δ' εἰς Ἀχαιϊκὸν στρατὸν
 παρηγόρησον, ὡς ἀποκτείνειν φθόνος
 γυναικας, ἃς τὸ πρῶτον οὐκ ἐκτείνατε
 βωμῶν ἀποσπάσαντες, ἀλλ' ὠκτείρατε. 290
 νόμος δ' ἐν ὑμῖν τοῖς τ' ἐλευθέροις ἴσος
 καὶ τοῖσι δούλοις αἵματος κεῖται πέρι.
 τὸ δ' ἀξίωμα, κὰν κακῶς λέγῃς, τὸ σὸν
 πείσει· λόγος γὰρ ἔκ τ' ἀδοξούντων ἰὼν
 κὰκ τῶν δοκούντων αὐτὸς οὐ ταυτὸν σθένει.

ΧΟ. οὐκ ἔστιν οὕτω στερρὸς ἀνθρώπου φύσις,
 ἥτις γόων σῶν καὶ μακρῶν ὀδυρμάτων 297
 κλύουσα θρήνους οὐκ ἂν ἐκβάλοι δάκρυ.

Odysseus replies that he cannot go back from his word.

ΟΔ. Ἐκάβη, διδάσκου, μηδὲ τῷ θυμουμένῳ
 τὸν εὖ λέγοντα δυσμενῆ ποιοῦ φρενί. 300
 ἐγὼ τὸ μὲν σὸν σῶμ', ὑφ' οὐπὲρ ἠτύχουν,
 σφύζειν ἔτοιμός εἰμι, κοῦκ ἄλλως λέγω·
 αὐτὸς δ' εἶπον εἰς ἅπαντας, οὐκ ἀρνήσομαι,
 Τροίας ἀλούσης ἀνδρὶ τῷ πρώτῳ στρατοῦ
 σὴν παῖδα δοῦναι σφάγιον ἐξαιτουμένῳ. 305

The Achaeans also owe a debt of gratitude to Achilles.

ἐν τῷδε γὰρ κάμνουσιν αἱ πολλαὶ πόλεις,
 ὅταν τις ἐσθλὸς καὶ πρόθυμος ὦν ἀνὴρ
 μηδὲν φέρηται τῶν κακίωνων πλέον.
 ἡμῖν δ' Ἀχιλλεὺς ἄξιος τιμῆς, γύναι,
 θανῶν ὑπὲρ γῆς Ἑλλάδος κάλλιστ' ἀνὴρ. 310
 οὐκ οὐκ οὐκ τὸδ' αἰσχρὸν, εἰ βλέποντι μὲν φίλῳ
 χρώμεσθ', ἐπεὶ δ' ἄπεστι, μὴ χρώμεσθ' ἔτι;
 εἶεν· τί δῆτ' ἐρεῖ τις, ἣν τις αὐτὸς φανῆ
 στρατοῦ τ' ἄθροισις πολεμίων τ' ἀγωνία;
 πότερα μαχοῦμεθ', ἢ φιλοψυχήσομεν, 315
 τὸν κατθανόνθ' ὀρώντες οὐ τιμώμενον;
 καὶ μὴν ἔμοιγε ζῶντι μὲν, καθ' ἡμέραν,
 κεῖ σμίκρ' ἔχοιμι, πάντ' ἂν ἀρκούντως ἔχοι·
 τύμβον δὲ βουλοίμην ἂν ἀξιούμενον 319
 τὸν ἐμὸν ὀράσθαι· διὰ μακροῦ γὰρ ἡ χάρις.

Other women are suffering besides Hecuba.

εἰ δ' οἰκτρὰ πάσχειν φήεις, τὰδ' ἀντάκουέ μου
 εἰσὶν παρ' ἡμῖν οὐδὲν ἦσσαν ἄθλιναι
 γραῖαι γυναῖκες ἠδὲ πρεσβῦται σέθεν,
 νύμφαι τ' ἀρίστων νυμφίων τητώμεναι,
 ὧν ἠδε κεύθει σώματ' Ἰδαία κόνις. 325
 τόλμα τὰδ' ἡμεῖς δ', εἰ κακῶς νομίζομεν
 τιμᾶν τὸν ἐσθλόν, ἀμαθίαν ὀφλήσομεν
 οἱ βάρβαροι δὲ μήτε τοὺς φίλους φίλους
 ἠγείσθε μήτε τοὺς καλῶς τεθνηκότας
 θαυμάζεθ', ὡς ἂν ἡ μὲν Ἑλλάς εὐτυχήῃ, 330
 ὑμεῖς δ' ἔχηθ' ὅμοια τοῖς βουλευμασιν.

ΧΟ. αἰαῖ· τὸ δούλον ὡς κακὸν πέφυκ' αἰεῖ,
 τολμᾷ θ' ἂ μὴ χρῆ τῇ βίᾳ νικώμενον.

Hecuba bids Polyxena appeal to Odysseus.

ΕΚ. ὦ θύγατερ, οὐμοὶ μὲν λόγοι πρὸς αἰθέρα 334
 φρούδοι μάτην ριφθέντες ἀμφὶ σοῦ φόνου·
 σὺ δ' εἴ τι μείζω δύναμιν ἢ μήτηρ ἔχεις,
 σπούδαζε, πάσας ὥστ' ἀηδόνοσ στόμα
 φθογγὰς ἰεῖσα, μὴ στερηθῆναι βίου.
 πρόσπιπτε δ' οἰκτρῶσ τοῦδ' Ὀδυσσέωσ γόνου,
 καὶ πείθ'. ἔχεισ δὲ πρόφασιν· ἔστί γὰρ τέκνα
 καὶ τῷδε, τὴν σὴν ὥστ' ἐποικτεῖραι τύχην. 341

No; Polyxena will not fear to die. Death is better than slavery.

ΠΟΛΥΞ. ὀρῶ σ', Ὀδυσσεῦ, δεξιὰν ὑφ' εἵματος
 κρύπτοντα χεῖρα, καὶ πρόσωπον ἔμπαλιν

στρέφοντα, μή σου προσθίγω γενειάδος.
 θάρσει· πέφευγας τὸν ἐμὸν ἰκέσιον Δία· 345
 ὡς ἔψομαί γε τοῦ τ' ἀναγκαίου χάριν
 θανεῖν τε χρήζουσ'· εἰ δὲ μὴ βουλήσομαι,
 κακὴ φανοῦμαι καὶ φιλόψυχος γυνή.
 τί γάρ με δεῖ ζῆν; ἢ πατὴρ μὲν ἦν ἄναξ
 Φρυγῶν ἀπάντων· τοῦτό μοι πρῶτον βίου·
 ἔπειτ' ἐθρέφθην ἐλπίδων καλῶν ὑπο, 351
 βασιλεύσι νύμφη, ζῆλον οὐ σμικρὸν γάμων
 ἔχουσ', ὅτου δῶμ' ἐστίαν τ' ἀφίξομαι.
 δέσποινα δ' ἢ δύστηνος Ἰδαίαισιν ἦν
 γυναιξί, παρθένοις ἀπόβλεπτος μέτα, 355
 ἴση θεοῖσι, πλὴν τὸ κατθανεῖν μόνον·
 νῦν δ' εἰμὶ δούλη. πρῶτα μὲν με τοῦνομα
 θανεῖν ἐράν τίθησιν, οὐκ εἰωθὸς ὄν·
 ἔπειτ' ἴσως ἂν δεσποτῶν ὤμων φρένας
 τύχοιμ' ἄν, ὅστις ἀργύρου μ' ὠνήσεται, 360
 τὴν Ἐκτορός τε χυτέρων πολλῶν κάσιν,
 προσθεῖς δ' ἀνάγκην σιτοποιὸν ἐν δόμοις,
 σαίρειν τε δῶμα κερκίσι τ' ἐφεστάναι
 λυπρὰν ἄγουσαν ἡμέραν μ' ἀναγκάσει·
 λέχη δὲ τὰμὰ δούλος ὠνητὸς ποθεν 365
 χρανεῖ, τυράννων πρόσθεν ἠξιωμένα.
 οὐ δῆτ'· ἀφήμ' ὀμμάτων ἐλεύθερον
 φέγγος τόδ', Ἄϊδη προστιθείς ἐμὸν δέμας.
 ἄγ' οὖν μ', Ὀδυσσεῦ, καὶ διέργασαί μ' ἄγων·
 οὔτ' ἐλπίδος γὰρ οὔτε του δόξης ὀρῶ 370
 θάρσος παρ' ἡμῖν ὡς ποτ' εὖ πράξαι με χρή.

[Turning to her mother.

Her mother must not stand in the way; she must even wish for her daughter's death. Death is better than shame.

μητηρ, σὺ δ' ἡμῖν μηδὲν ἐμποδὼν γένη
λέγουσα μηδὲ δρῶσα· συμβούλου δέ μοι
θανεῖν, πρὶν αἰσχροῶν μὴ κατ' ἀξίαν τυχεῖν.



WOMEN AT WORK. (From vase-painting.)

ὅστις γὰρ οὐκ εἴωθε γεέεσθαι κακῶν, 375
φέρει μὲν, ἀλγεί δ' ἀνχέν' ἐντιθείς ζυγῶ·
θανὼν δ' ἂν εἴη μᾶλλον εὐτυχέστερος
ἢ ζῶν· τὸ γὰρ ζῆν μὴ καλῶς μέγας πόνος.

How wondrous is the mark of noble birth.

ΧΟ. δεινὸς χαρακτήρ καπίσημος ἐν βροτοῖς
ἐσθλῶν γενέσθαι, καπὶ μείζον ἔρχεται 380
τῆς εὐγενείας ὄνομα τοῖσιν ἀξίοις.



DEATH OF ACHILLES. (From a bas-relief.)

Once more Hecuba appeals to Odysseus to slay her instead of, or with, her daughter.

ΕΚ. καλῶς μὲν εἶπας, θύγατερ· ἀλλὰ τῷ καλῷ
λύπη πρόσεστιν. εἰ δὲ δεῖ τῷ Πηλέως
χάριν γενέσθαι παιδί, καὶ ψόγον φυγεῖν
ὑμᾶς, Ὀδυσσεῦ, τήνδε μὲι μὴ κτείνετε. 385

ἡμᾶς δ' ἄγοντες πρὸς πυρὰν Ἀχιλλέως
κεντεῖτε, μὴ φείδεσθ'. ἐγὼ ἔτεκον Πάριον,
ὃς παῖδα Θέτιδος ὤλεσεν τόξοις βαλῶν.

ΟΔ. οὐ σ', ὦ γεραία, κατθανεῖν Ἀχιλλέως
φάντασμ' Ἀχαιοῦς, ἀλλὰ τήνδ', ἠτήσατο. 390

ΕΚ. ὑμεῖς δέ μ' ἀλλὰ θυγατρὶ συμφονεύσατε,
καὶ δις τόσον πῶμ' αἵματος γενήσεται
γαῖα νεκρῶ τε τῷ τάδ' ἐξαιτουμένῳ.

ΟΔ. ἄλις κόρης σῆς θάνατος· οὐ προσοιστέος
ἄλλος πρὸς ἄλλῳ· μηδὲ τόνδ' ὠφείλομεν. 395

ΕΚ. πολλή γ' ἀνάγκη θυγατρὶ συνθανεῖν ἐμέ.

ΟΔ. πῶς; οὐ γὰρ οἶδα δεσπότης κεκτημένος.

[clinging to POLYXENA.]

ΕΚ. ὅποια κισσὸς δρυὸς ὅπως τῆσδ' ἔξομαι.

ΟΔ. οὐκ, ἦν γε πείθη τοῖσι σοῦ σοφωτέροις.

ΕΚ. ὡς τῆσδ' ἐκούσα παιδὸς οὐ μεθήσομαι. 400

ΟΔ. ἀλλ' οὐδ' ἐγὼ μὴν τήνδ' ἄπειμ' αὐτοῦ λιπῶν.

ΠΟΛΥΞ. μήτηρ, πιθοῦ μοι· καὶ σύ, παῖ Λαερτίου,

[gently putting her mother away.]

χάλα τοκεῦσιν εἰκότως θυμουμένοις.

σύ τ', ὦ τάλαινα, τοῖς κρατοῦσι μὴ μάχου.

βούλει πεσεῖν πρὸς οὐδας, ἐλκῶσαί τε σὸν 405

γέροντα χρώτα πρὸς βίαν ὠθουμένη,

ἀσχημονῆσαί τ' ἐκ νέου βραχίονος

σπασθεῖς; ἂ πείσει· μὴ σύ γ'. οὐ γὰρ ἄξιον.

[she embraces her mother for the last time.]

ἀλλ', ὦ φίλη μοι μήτηρ, ἠδίστην χέρα

δὸς καὶ παρειὰν προσβαλεῖν παρηίδι· 410

ὡς οὔ ποτ' αὔθις, ἀλλὰ νῦν πανύστατον
 ἀκτῖνα κύκλον θ' ἡλίου προσόψομαι.
 τέλος δέχει δὴ τῶν ἐμῶν προσφθεγμάτων.
 ὦ μήτερ, ὦ τεκοῦσ', ἄπειμι δὴ κάτω—

They lament together.

ΕΚ. ὦ θύγατερ, ἡμεῖς δ' ἐν φάει δουλεύσομεν. 415

ΠΟΛΤΞ. ἄνυμφος, ἀνυμέναιος, ὧν μ' ἐχρῆν τυχεῖν.

ΕΚ. οἰκτρὰ σύ, τέκνον, ἀθλία δ' ἐγὼ γυνή.

ΠΟΛΤΞ. ἐκεῖ δ' ἐν Ἄιδου κείσομαι χωρὶς σέθεν.

ΕΚ. οἴμοι τί δράσω; ποῖ τελευτήσω βίον;

ΠΟΛΤΞ. δούλη θανοῦμαι, πατρὸς οὗσ' ἐλευθέρου.

ΕΚ. ἡμεῖς δὲ πεντήκοντά γ' ἄμμοροι τέκνων. 421

ΠΟΛΤΞ. τί σοι πρὸς Ἑκτορ' ἢ γέροντ' εἶπω
 πόσιν;

ΕΚ. ἄγγελλε πασῶν ἀθλιωτάτην ἐμέ.

ΠΟΛΤΞ. ὦ στέρνα μαστοί θ' οἳ μ' ἐθρέψαθ'
 ἠδέως.

ΕΚ. ὦ τῆς ἀώρου θύγατερ ἀθλία τύχης. 425

ΠΟΛΤΞ. χαῖρ', ὦ τεκοῦσα, χαῖρε Κασάνδρα
 τέ μοι—

ΕΚ. χαίρουσιν ἄλλοι, μητρὶ δ' οὐκ ἔστιν τόδε.

ΠΟΛΤΞ. ὄ τ' ἐν φιλίπποις Θρηξὶ Πολύδωρος
 κάσις.

ΕΚ. εἰ ζῆ γ' ἀπιστῶ δ' ἄδε πάντα δυστυχῶ.

ΠΟΛΤΞ. ζῆ καὶ θανούσης ὄμμα συγκλείσει τὸ
 σόν. 430

ΕΚ. τέθνηκ' ἐγώ γε πρὶν θανεῖν κακῶν ὑπο.

[She leaves her mother and turns to ODYSSEUS.]

ΠΟΛΥΞ. κόμιζ', Ὀδυσσεῦ, μ' ἀμφιθεῖς κάρᾳ
πέπλοις·

ὡς πρὶν σφαγῆναί γ' ἐκτέτηκα καρδίαν
θρήνοισι μητρός, τήνδε τ' ἐκτίκω γόοις. 434
ὦ φῶς· προσειπεῖν γὰρ σὸν ὄνομ' ἔξεστί μοι,
μέτεσσι δ' οὐδὲν πλὴν ὅσον χρόνον ξίφους
βαίνω μεταξὺ καὶ πυρᾶς Ἀχιλλέως.

ΕΚ. [*fainting in the arms of her attendants.*] οἱ γῶ·
προλείπω· λύεται δέ μου μέλη.

ὦ θύγατερ, ἄψαι μητρός, ἔκτεινον χέρα,
δός· μὴ λίπης μ' ἄπαιδ', ἀπωλόμην, φίλαι.

[POLYXENA is led out, with her head veiled. HECUBA lies
on the stage, her face wrapped in her robes.]

[ὡς τὴν Λάκαιναν ξύγγονον Διοσκόροιν 441
Ἑλένην ἴδοιμι· διὰ καλῶν γὰρ ὀμμάτων
αἴσχιστα Τροίαν εἶλε τὴν εὐδαίμονα.]

[The CHORUS sings.]

Sorrows of the captive Trojan women.

ΧΟ. αὔρα, ποντίας αὔρα, στρ. α'.
ἄτε ποντοπόρους κομίζεις 445
θοὰς ἀκάτους ἐπ' οἶδμα λίμνας,
ποῖ με τὰν μελέαν πορεύσεις;
τῷ δουλόσυνος πρὸς οἶκον
κτηθεῖς' ἀφίξομαι;
ἢ Δωρίδος ὄρμον αἴας, 450
ἢ Φθιάδος. ἔνθα καλλίστων ὑδάτων πατέρα
φασὶν Ἀπιδανὸν γύας λιπαίνειν:

ἢ νάσων, ἀλιήρει ἀντ. α΄.
 κώπα πεμπομένην τάλαιναν, 456
 οἰκτρὰν βιοτὰν ἔχουσιν οἴκοις,
 ἔνθα πρωτόγονός τε φοῖνιξ
 δάφνα θ' ἱεροὺς ἀνέσχε

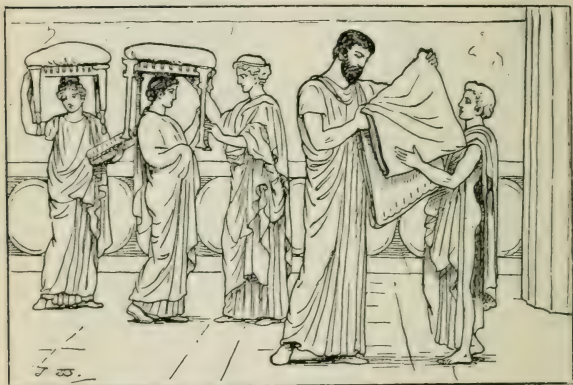


ARTEMIS WITH CHAPLET AND BOW. (From the statue in the Louvre.)

πτόρθους Λατοῖ φίλα 460
 ὠδίνος ἄγαλμα δίας;
 σὺν Δηλιάσιν τε κούραις Ἀρτέμιδος τε θεῶν
 χρυσέαν ἄμπυκα τόξα τ' εὐλογήσω: 465
 ἢ Παλλάδος ἐν πόλει στρ. β΄.

τῆς καλλιδίφρου τ' Ἀθαναίας ἐγκροκέφπέπλω
 ζεύσομαι ἄρματι πώλους, 469
 ἐν δαιδαλέασι ποικίλλουσ' ἀνθοκρόκοισι
 πῆναις,

ἢ Τιτάνων γενεάν,
 τὰν Ζεὺς ἀμφιπύρῳ 473
 κοιμίζει φλογμῶ Κρονίδας ;



RECEIVING THE SACRED VESTMENT OF PALLAS. (From the frieze of the Parthenon, in the British Museum.)

ὦμοι τεκέων ἐμῶν, ἀντ. β'.
 ὦμοι πατέρων, χθονός θ', ἃ καπνῶ κατερεί-
 πεται

τυφομένα, δορίληπτος
 ὑπ' Ἀργείων ἐγὼ δ' ἐν ξείνῃ χθονὶ δὴ
 κέκλημαι

δούλα, λιποῦσ' Ἀσίαν, 481
 Εὐρώπας θεράπναν
 ἀλλάξασ', Ἄϊδα θαλάμους.

The sacrifice has been offered. Talthybius comes to fetch Hecuba to perform the funeral rites.

ΤΑΛΘΥΒΙΟΣ.

ποῦ τὴν ἄνασσαν δῆποτ' οὔσαν Ἰλίου
 Ἐκάβην ἂν ἐξεύροιμι, Τρωάδες κόραι; 485
 ΧΟ. αὕτη πέλας σου, νῶτ' ἔχουσ' ἐπὶ χθονί,
 Ταλθύβιε, κεῖται, συγκεκλημένη πέπλοις.

[seeing HECUBA lying on the ground.]

ΤΑ. || ὦ Ζεῦ, τί λέξω; πότερά σ' ἀνθρώπους ὄραν;
 ἢ δόξαν ἄλλως τήνδε κεκτῆσθαι μάτην
 ψευδῆ, δοκοῦντας δαιμόνων εἶναι γένος, 490
 τύχην δὲ πάντα τὰν βροτοῖς ἐπισκοπεῖν;
 οὐχ ἦδ' ἄνασσα τῶν πολυχρύσων Φρυγῶν;
 οὐχ ἦδε Πριάμου τοῦ μέγ' ὀλβίου δάμαρ;
 καὶ νῦν πόλις μὲν πᾶσ' ἀνέστηκεν δορί,
 αὕτη δὲ δούλη, γραῦς, ἅπαις, ἐπὶ χθονὶ 495
 κεῖται, κόνει φύρουσα δύστηνον κᾶρα.
 φεῦ φεῦ. γέρων μὲν εἰμ'. ὅμως δέ μοι θανεῖν
 εἶη, πρὶν αἰσχρᾶ περιπεσεῖν τύχη τιή.
 ἀνίστασ', ὦ δύστηνε, καὶ μετάρσιον
 πλευρὰν ἔπαιρε καὶ τὸ πᾶλλευκον κᾶρα. 500

ΕΚ. [slowly rising.] ἔα· τίς οὔτος σῶμα τοῦμὸν
 οὐκ ἔᾶς
 κεῖσθαι: τί κινεῖς μ', ὅστις εἶ, λυπουμενῆν;

- ΤΑ. Ταλθύβιος ἦκω, Δαναϊδῶν ὑπηρέτης,
 Ἀγαμέμνονος πέμψαντος, ὦ γύναι, μέτα.
- ΕΚ. [*with sudden joy.*] ὦ φίλτατ', ἄρα κάμ'
 ἐπισφάξαι τάφῳ 505
 δοκοῦν Ἀχαιοῖς ἦλθες; ὡς φίλ' ἂν λέγοις.
 σπεύδωμεν, ἐγκοινῶμεν, ἡγοῦ μοι, γέρον.
- ΤΑ. [*gently.*] σὴν παῖδα κατθανοῦσαν ὡς θάψης,
 γύναι,
 ἦκω μεταστειχῶν σε· πέμπουσιν δέ με
 δισσοί τ' Ἀτρεΐδαι καὶ λεὼς Ἀχαιϊκός. 510
- ΕΚ. [*in deep despondency.*] οἴμοι, τί λέξεις; οὐκ ἄρ'
 ὡς θανουμένους
 μετῆλθες ἡμᾶς, ἀλλὰ σημανῶν κακά;
 ὄλωλας, ὦ παῖ, μητρὸς ἀρπασθεῖς' ἄπο·
 ἡμεῖς δ' ἄτεκνοι τοῦπὶ σ'. ὦ τάλαιν' ἐγώ.

How did her daughter die?

πῶς καί νιν ἐξεπράξατ'; ἄρ' αἰδούμενοι; 515
 ἦ πρὸς τὸ δεινὸν ἦλθεθ', ὡς ἐχθράν, γέρον,
 κτείνοντες; εἰπέ, καίπερ οὐ λέξων φίλα.

He tells the story of the sacrifice.

- ΤΑ. [*hardly restraining his tears.*] διπλᾶ με χρήζεις
 δάκρυα κερδᾶναι, γύναι,
 σῆς παιδὸς οἴκτῳ· νῦν τε γὰρ λέγων κακὰ
 τέγξω τόδ' ὄμμα, πρὸς τάφῳ θ', ὅτ'
 ὄλλυτο. 520
 παρῆν μὲν ὄχλος πᾶς Ἀχαιϊκοῦ στρατοῦ
 πλήρης πρὸ τύμβου σῆς κόρης ἐπὶ σφαγᾶς.

λαβὼν δ' Ἀχιλλέως παῖς Πολυξένην χερὸς
 ἔστησ' ἐπ' ἄκρου χώματος, πέλας δ' ἐγώ·
 λεκτοὶ τ' Ἀχαιῶν ἔκκριτοι νεανίαί 525
 σκίρτημα μόσχου σῆς καθέζοντες χεροῖν
 ἔσποντο· πλήρες δ' ἐν χεροῖν λαβὼν δέπας
 πάγχρυσον αἶρει χειρὶ παῖς Ἀχιλλέως
 χοῦς θανόντι πατρί· σημαίνει δέ μοι
 σιγὴν Ἀχαιῶν παντὶ κηρύξαι στρατῶ. 530
 καὶ γὼ παραστὰς εἶπον ἐν μέσοις τάδε·
 σιγαῦτ', Ἀχαιοί, σίγα πᾶς ἔστω λεῶς·
 σίγα, σιώπα· νήνεμον δ' ἔστησ' ὄχλον.

The son of Achilles prays to his father.

ὁ δ' εἶπεν, ὦ παῖ Πηλέως, πατὴρ δ' ἐμός,
 δέξαι χοῦς μοι τάσδε κηλητηρίους, 535
 νεκρῶν ἀγωγούς· ἐλθέ δ', ὡς πίης μέλαν
 κόρης ἀκραιφνὲς αἰμ', ὅ σοι δωρούμεθα
 στρατός τε καὶ γώ· πρηνεμένης δ' ἡμῖν γενουῦ,
 λῦσαί τε πρύμνας καὶ χαλινωτήρια
 νεῶν δὸς ἡμῖν, πρηνεμενοῦς τ' ἀπ' Ἰλίου 540
 νόστου τυχόντας πάντας ἐς πάτραν μολεῖν.
 τοσαῦτ' ἔλεξε, πᾶς δ' ἐπηύξατο στρατός.

Polyxena prays to be allowed to die free.

εἶτ' ἀμφίχρυσον φάσγανον κώπης λαβὼν
 ἐξείλκε κολεοῦ, λογάσι δ' Ἀργείων στρατοῦ
 νεανίαις ἔνευσε παρθένον λαβεῖν. 545
 ἠ δ', ὡς ἐφράσθη, τόνδ' ἐσήμηνεν λόγον·

ὦ τὴν ἐμὴν πέρσαντες Ἀργεῖοι πόλιν,
 ἐκοῦσα θνήσκω μὴ τις ἄψηται χρὸς
 τοῦμου· παρέξω γὰρ δέρην εὐκαρδίως.
 ἐλευθέραν δέ μ', ὡς ἐλευθέρα θάνω, 550
 πρὸς θεῶν μεθέντες κτείνατ'. ἐν νεκροῖσι γὰρ
 δούλη κεκλήσθαι βασιλῆς οὐδ' αἰσχύνομαι.
 λαοὶ δ' ἐπερρόθησαν, Ἀγαμέμνων τ' ἄναξ
 εἶπεν μεθεῖναι παρθένον νεανίας.
 [οἱ δ', ὡς τάχιστ' ἤκουσαν ὑστάτην ὄπα, 555
 μεθῆκαν, οὐπὲρ καὶ μέγιστον ἦν κράτος.]

Polyxena prepares for the sacrifice.

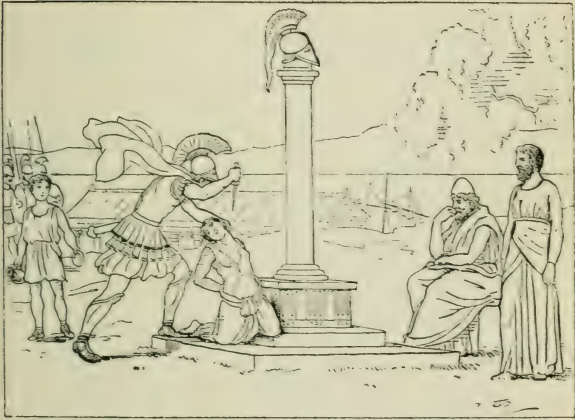
καπεὶ τόδ' εἰσήκουσε δεσποτῶν ἔπος,
 λαβοῦσα πέπλους ἐξ ἄκρας ἐπωμίδος
 ἔρρηξε λαγόνος εἰς μέσον παρ' ὀμφαλόν,
 μαστοῦς τ' ἔδειξε στέρνα θ', ὡς ἀγάλματος
 κάλλιστα· καὶ καθεῖσα πρὸς γαῖαν γόνυ
 ἔλεξε πάντων τλημονέστατον λόγον· 562
 ἰδοὺ τόδ', εἰ μὲν στέρνον, ὦ νεανία,
 παίειν προθυμεῖ, παίσον, εἰ δ' ὑπ' αὐχένα
 χρήζεις, πάρεστι λαιμὸς εὐτρεπῆς ὄδε. 565

The sacrifice.

ὁ δ' οὐ θέλων τε καὶ θέλων, οἴκτῳ κόρης,
 τέμνει σιδήρῳ πνεύματος διαρροάς·
 κρουνοὶ δ' ἐχώρουν· ἡ δὲ καὶ θνήσκουσ' ὅμως
 πολλὴν πρόνοιαν εἶχεν εὐσχήμως πεσεῖν,
 κρύπτουσ' ἢ κρύπτειν ὄμματ' ἀρσένων χρεῶν.

The Achaeans are eager to do her body honour, and reproach those who take no part.

ἐπεὶ δ' ἀφῆκε πνεῦμα θανασίμῳ σφαγῇ, 571
οὐδεὶς τὸν αὐτὸν εἶχεν Ἀργείων πόνον,
ἀλλ' οἱ μὲν αὐτῶν τὴν θανοῦσαν ἐκ χερῶν
φύλλοις ἔβαλλον, οἱ δὲ πληροῦσιν πυρὰν



THE SACRIFICE OF POLYXENA AT THE TOMB OF ACHILLES. (From the Tabula Iliaca and vase-paintings.)

κορμούς φέροντες πευκίνους, ὁ δ' οὐ φέρων 575
πρὸς τοῦ φεροντος τοιάδ' ἤκουεν κακά·
ἔστηκας, ὦ κάκιστε, τῇ νεάνιδι
οὐ πέπλον, οὐδὲ κόσμον ἐν χεροῖν ἔχων ;
οὐκ εἶ τι δώσων τῇ περισσ' εὐκαρδίῳ

ψυχὴν τ' ἀρίστη: τοιάδ' ἀμφὶ σῆς λέγω 580
 παιδὸς θανούσης· εὐτεκνωτάτην δέ σε
 πασῶν γυναικῶν δυστυχесτάτην θ' ὀρώ.

These evils are from the gods.

ΧΟ. δεινόν τι πῆμα Πριαμίδαῖς ἐπέζεσε
 πόλει τε τῆμῃ· θεῶν ἀναγκαῖον τόδε.

Hecuba muses upon her daughter's noble character. It is the power of noble birth, which always bears good fruit. Yet there is something in a good bringing up.

ΕΚ. ὦ θύγατερ, οὐκ οἶδ' εἰς ὅ τι βλέψω κακῶν,
 πολλῶν παρόντων· ἦν γὰρ ἄψωμαί τινος; 586
 τόδ' οὐκ ἐᾷ με, παρακαλεῖ δ' ἐκείθεν αὐ
 λύπη τις ἄλλη διάδοχος κακῶν κακοῖς.
 καὶ νῦν τὸ μὲν σὸν ὥστε μὴ στένειν πάθος
 οὐκ ἂν δυναίμην ἐξαλείψασθαι φρενός· 590
 τὸ δ' αὐ λίαν παρεῖλες, ἀγγελθεῖσά μοι
 γενναῖος. ἴ οὔκουν δεινόν, εἰ γῆ μὲν κακῆ
 τυχοῦσα καιροῦ θεόθεν εὐστάχυν φέρει,
 χρηστὴ δ' ἁμαρτοῦσ' ὦν χρεῶν αὐτὴν τυχεῖν
 κακὸν δίδωσι καρπὸν, ἄνθρωποι δ' αἰεὶ 595
 ὁ μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακός,
 ὁ δ' ἐσθλὸς ἐσθλός, οὐδὲ συμφορᾶς ὑπο
 φύσιν διέφθειρ', ἀλλὰ χρηστός ἐστ' αἰεὶ;
 αἶρ' οἱ τεκόντες διαφέρουσιν, ἢ τροφαί;
 ἔχει γε μέντοι καὶ τὸ θρεφθῆναι καλῶς 600
 δίδαξιν ἐσθλοῦ· τοῦτο δ' ἦν τις εὐμάθη,

οἶδεν τό γ' αἰσχροὺν κανόνι τοῦ καλοῦ μαθῶν.
καὶ ταῦτα μὲν δὴ νοῦς ἐτόξευσεν μάτην·

[Turning to TALTHYBIUS.]

Let none touch her daughter until she comes.

σὺ δ' ἔλθ' ἐκὼν καὶ σήμερον Ἀργείοις τάδε,
μὴ θιγγάνειν μοι μηδέν', ἀλλ' εἴργειν ὄχλον
τῆς παιδός. ἔν τοι μυρίῳ στρατεύματι βοῶ
ἀκόλαστος ὄχλος ναυτική τ' ἀναρχία
κρείστων πυρός, κακὸς δ' ὁ μὴ τι δρῶν κακόν.

She bids her aged attendant fetch water for the lustration.
She will herself do what she can.

σὺ δ' αὖ λαβοῦσα τεῦχος, ἀρχαία λάτρι,
βάψασ' ἐνεγκε δεῦρο ποντίας ἁλός, 610
ὡς παῖδα λουτροῖς τοῖς πανυστάτοις ἐμὴν
νύμφην τ' ἀνυμφον παρθένον τ' ἀπάρθενον
λούσω προθῶμαί θ', ὡς μὲν ἀξία, πόθεν;
(οὐκ ἂν δυναίμην) ὡς δ' ἔχω· τί γὰρ πάθω;
κόσμον τ' ἀγείρας' αἰχμαλωτίδων πάρα, 615
αἱ μοι πάρεδροι τῶνδ' ἔσω σκηνομάτων
ναίουσιν, εἴ τις τοὺς νεωστὶ δεσπότης
λαθοῦσ' ἔχει τι κλέμμα τῶν αὐτῆς δόμων.

'How are the mighty fallen!'

ὦ σχήματ' οἴκων, ὦ ποτ' εὐτυχεῖς δόμοι,
ὦ πλεῖστ' ἔχων κάλλιστά τ', εὐτεκνώτατε 620
Πρίαμε, γεραιά θ' ἠδ' ἐγὼ μήτηρ τέκνων,

ὡς ἐς τὸ μηδὲν ἤκομεν, φρονήματος
 τοῦ πρὶν στερέντες. εἶτα δὴτ' ὀγκούμεθα
 ὁ μὲν τις ἡμῶν πλουσίοις ἐν δόμασιν,
 ὁ δ' ἐν πολίταις τίμιος κεκλημένος. 625
 τὰ δ' οὐδέν· ἄλλως φροντίδων βουλευματα,
 γλώσσης τε κόμποι. κείνος ὀλβιώτατος,
 ὅτῳ κατ' ἡμαρ τυγχάνει μηδὲν κακόν.

[They all go out. The CHORUS sings.]

'The curse upon the daughters of Troy and Hellas. Paris is the cause of all.'

ΧΟ. ἐμοὶ χρῆν συμφοράν, στρ.
 ἐμοὶ χρῆν πημονὰν γενέσθαι, 630
 Ἰδαίαν ὅτε πρῶτον ὕλαν
 Ἀλέξανδρος εἰλατίαν
 ἐτάμεθ', ἄλιον ἐπ' οἶδμα ναυστολήσων
 Ἑλένας ἐπὶ λέκτρα, τὰν
 καλλίσταν ὁ χρυσοφαῖς 635
 Ἄλιος αὐγάζει.
 πόνοι γὰρ καὶ πόνων 640
 ἀνάγκαι κρείσσονες κυκλοῦνται.
 κοινὸν δ' ἔξ ἰδίας ἀνοίας 640
 κακὸν τῇ Σιμωνντίδι γᾶ
 ὀλέθριον ἔμολε, συμφορά τ' ἀπ' ἄλλων.
 ἐκρίθη δ' ἔρις, ἂν ἐν Ἰ-
 δᾶ κρίνει τρισσὰς μακάρων 645
 παῖδας ἀνὴρ βούτας,
 ἐπῶδ.
 ἐπὶ δορὶ καὶ φόνῳ καὶ ἐμῶν μελάθρων λώβᾳ.

στένει δὲ καὶ τις ἀμφὶ τὸν εὐροον Εὐρώταν
 Λάκαινα πολυδάκρυτος ἐν δόμοις κόρα, 651
 πολιόν τ' ἐπὶ κρᾶτα μάτηρ
 τέκνων θανόντων τίθεται
 χέρα, δρύπτεται τε παρειὰν 655
 δίαυμον ὄνυχα τιθεμένα σπαραγμοῖς.

[The aged female attendant returns, bearing the body of POLYDORUS, covered with a cloth.]



THE JUDGMENT OF PARIS. (From vase-paintings.)

ΘΕΡΑΠΙΑΝΑ.

γυναῖκες, Ἐκάβη ποῦ ποθ' ἡ παναθλία,
 ἡ πάντα νικῶσ' ἄνδρα καὶ θῆλυν σποράν
 κακοῖσιν; οὐδεὶς στέφανον ἀνθαιρήσεται. 660

ΧΟ. τί δ', ὦ τάλαινα σῆς κακογλώσσου βοῆς ;
ὡς οὔποθ' εὔδει λυπρά σου κηρύγματα.

ΘΕ. Ἐκάβη φέρω τόδ' ἄλγος· ἐν κακοῖσι δὲ
οὐ ράδιον βροτοῖσιν εὐφημεῖν στόμα.

[HECUBA enters from the tents behind.]

ΧΟ. καὶ μὴν περῶσα τυγχάνει δόμων ὑπο 665
ἦδ', ἐς δὲ καιρὸν σοῖσι φαίνεται λόγοις.

ΘΕ. ὦ παντάλαινα, κᾶτι μᾶλλον ἢ λέγω,
δέσποιν', ὄλωλας, οὐκέτ' εἶ βλέπουσα φῶς,
ἄπαις, ἄνανδρος, ἄπολις ἐξεφθαρμένη.

ΕΚ. οὐ καινὸν εἶπας, εἰδόσιν δ' ὠνειδίσας. 670

[seeing the corpse.]

ἀτὰρ τί νεκρὸν τόνδε μοι Πολυξένης
ἦκεις κομίζουσ', ἧς ἀπηγγέλη τάφος
πάντων Ἀχαιῶν διὰ χερὸς σπουδὴν ἔχειν ;

ΘΕ. [aside] ἦδ' οὐδὲν οἶδεν, ἀλλά μοι Πολυξένην
θρηνεῖ, νέων δὲ πημάτων οὐχ ἄπτεται. 675

ΕΚ. οἶ γὼ τάλαινα, μὼν τὸ βακχεῖον κᾶρα
τῆς θεσπιφοῦ δεῦρο Κασάνδρας φέρεις ;

ΘΕ. ζῶσαν λέλακας, τὸν θανόντα δ' οὐ στένεις
τόνδ'. [uncovering the body.] ἀλλ' ἄθρησον
σῶμα γυμνωθὲν νεκροῦ,
εἴ σοι φανεῖται θαῦμα καὶ παρ' ἐλπίδας. 680

Hecuba recognizes her son, and breaks out into cries of grief.

ΕΚ. οἶμοι, βλέπω δὴ παῖδ' ἐμὸν τεθνηκότα
Πολύδωρον, ὃν μοι Θρηξ ἔσφζ' οἴκοις ἀνήρ.

ἀπωλόμην δύστηνος, οὐκέτ' εἰμὶ δῆ.

ὦ τέκνον, τέκνον,

αἰαῖ, κατάρχομαι νόμον

βακχεῖον, ἐξ ἀλάστορος

ἀρτιμαθῆς κακῶν.

685

ΘΕ. ἔγνωσ γὰρ ἄτην παιδός, ὦ δύστηνε σύ ;

ΕΚ. ἄπιστ' ἄπιστα, καινὰ καινὰ δέρκομαι.

ἕτερα δ' ἀφ' ἐτέρων κακὰ κακῶν κυρεῖ·

οὐδέποτ' ἀστένακτος, ἀδάκρυτος ἀμέρα ἐπι-

σχήσει.

690

ΧΘ. δεῖν', ὦ τάλαινα, δεινὰ πάσχομεν κακά.

How did he die ?

ΕΚ. ὦ τέκνον, τέκνον ταλαίνας ματρός,

τίνι μόρῳ θνήσκεις, τίνι πότμῳ κεῖσαι ; πρὸς

τίνος ἀνθρώπων ;

695

ΘΕ. οὐκ οἶδ'. ἐπ' ἀκταῖς νιν κυρῶ θαλασσίαις.

ΕΚ. ἔκβλητον, ἢ πέσημα φοινίου δορός,

ἐν ψαμάθῳ λευρᾷ ;

700

ΘΕ. πόντου νιν ἐξήνεγκε πελάγιος κλύδων.

Alas ! her dream has come true.

ΕΚ. ὦμοι, αἰαῖ, ἔμαθον ἔνυπνον ὀμμάτων

ἐμῶν ὄψιν, οὐδὲ παρέβα με φάσμα μελανό-

πτερον,

ἂν εἰσεῖδον ἀμφὶ τέκνον, οὐκέτ' ὄντα Διὸς

ἐν φάει.

Who was the murderer ?

ΧΟ. τίς γάρ νιν ἔκτειν' ; οἴσθ' ὄνειρόφρων
φράσαι ;

ΕΚ. ἐμός ἐμός ξένος, Θρήκιος ἰππότας, 710
ἴν' ὁ γέρων πατήρ ἔθετό νιν κρύψας.

ΧΟ. ὦμοι, τί λέξεις ; χρυσὸν ὡς ἔχοι κτανῶν ;

ΕΚ. ἄρρητ', ἀωνόμαστα, θαυμάτων πέρα,
οὐχ ὅσι', οὐδ' ἀνεκτά. ποῦ δίκαια ξένων ; 715
ὦ κατάρατ' ἀνδρῶν, ὡς διεμοιράσω

χρόα, σιδარέφ τεμῶν φασγάνω
μέλεα τοῦδε παιδός, οὐδ' ἔκτισας. 720

ΧΟ. ὦ τλῆμον, ὡς σε πολυπονωτάτην βροτῶν
δαίμων ἔθηκεν, ὅστις ἐστί σοι βαρύς.

[AGAMEMNON is seen entering from the back.]

ἀλλ' εἰσορῶ γὰρ τοῦδε δεσπότην δέμας
Ἄγαμέμνονος, τοῦνθένδε σιγῶμεν, φίλαι. 725

ΑΓΑΜΕΜΝΩΝ.

He chides Hecuba for her delay.

Ἐκάβη, τί μέλλεις παῖδα σὴν κρύπτειν τάφω
ἐλθοῦσ' ἐφ' οἴσπερ Ταλθύβιος ἠγγαίλέ μοι
μὴ θιγγάνειν σῆς μηδέν' Ἀργείων κόρης :
ἡμεῖς μὲν οὖν ἐῶμεν, οὐδὲ ψαύομεν.

σὺ δὲ σχολάζεις, ὥστε θαυμάζειν ἐμέ. 730
ἦκω δ' ἀποστελῶν σε· τὰκείμεν γὰρ εὖ

πεπραγμέν' ἐπτιν, [*sadly*] εἴ τι τῶνδ' ἐστὶν
καλῶς.

[*seeing the corpse*] ἔα· τίν' ἄνδρα τόνδ' ἐπὶ σκηναῖς ὀρώ
θανόντα Τρώων; οὐ γὰρ Ἀργείων, πέπλοι
δέμας περιπτύσσοντες ἀγγέλλουσί μοι. 735

ΕΚ. [*aside with her back to AGAMEMNON.*] δύστην',
ἐμαυτὴν γὰρ λέγω λέγουσα σέ,
Ἐκάβη, τί δράσω; πότερα προσπέσω γόνυ
Ἀγαμέμνονος τοῦδ', ἢ φέρω σιγῇ κακά;

ΑΓ. [*wonderingly.*] τί μοι προσώπῳ νῶτον
ἐγκλίνασα σὸν 739
δύρει, τὸ πραχθὲν δ' οὐ λέγεις, τίς ἔσθ' ὄδε.

ΕΚ. [*aside.*] ἀλλ' εἴ μεδούλην πολεμίανθ' ἠγούμενος
γονάτων ἀπόσαιτ', ἄλγος ἂν προσθίμεθα.

ΑΓ. οὔτοι πέφυκα μάντις, ὥστε μὴ κλύων
ἐξιστορηῆσαι σῶν ὁδὸν βουλευμάτων. 744

ΕΚ. [*aside.*] ἄρ' ἐκλογίζομαί γε πρὸς τὸ δυσμενὲς
μᾶλλον φρένας τοῦδ', ὄντος οὐχὶ δυσμενοῦς:

ΑΓ. [*hotly.*] εἴ τοί με βούλει τῶνδε μηδὲν εἰδέναί,
εἰς ταῦτόν ἤκεις· καὶ γὰρ οὐδ' ἐγὼ κλύειν.

ΕΚ. [*aside.*] οὐκ ἂν δυναίμην τοῦδε τιμωρεῖν ἄτερ
τέκνοισι τοῖς ἐμοῖσι. τί στρέφω τάδε: 750
τολμᾶν ἀνάγκη, καὶν τύχῳ καὶν μὴ τύχῳ.

[*She turns to AGAMEMNON and kneels before him in
supplication, touching his hand and beard.*]

Ἀγάμεμνον, ἱκετεύω σε τῶνδε γονάτων
καὶ σοῦ γενείου δεξιᾶς τ' εὐδαίμονος.

ΑΓ. τί χρῆμα μαστεύουσα; μῶν ἐλεύθερον
αἰῶνα θέσθαι; ῥάδιον γάρ ἐστί σοι. 755

- ΕΚ. οὐ δῆτα· τοὺς κακοὺς δὲ τιμωρομένη,
αἰῶνα τὸν ζύμπαντα δουλεῦσαι θέλω.
- ΑΓ. καὶ δὴ τίν' ἡμᾶς εἰς ἐπάρκεσιν καλεῖς ;
- ΕΚ. οὐδέν τι τούτων ὧν σὺ δοξάζεις, ἀναξ.
[pointing to the body.] ὀράς νεκρὸν τόνδ', οὐ κατα-
στάζω δάκρυ ; 760
- ΑΓ. ὀρῶ· τὸ μέντοι μέλλον οὐκ ἔχω μαθεῖν.
- ΕΚ. τοῦτόν ποτ' ἔτεκον κᾶφερον ζώνης ὑπο.
- ΑΓ. ἔστιν δὲ τίς σῶν οὗτος, ὧ τλήμων, τέκνων ;
- ΕΚ. οὐ τῶν θανόντων Πριαμιδῶν ὑπ' Ἰλίῳ.
- ΑΓ. ἦ γάρ τιν' ἄλλον ἔτεκες ἢ κείνους, γύναι ; 765
- ΕΚ. ἀνόνητά γ', ὡς ἔοικε, τόνδ' ὄν εισοράς.
- ΑΓ. ποῦ δ' ὦν ἐτύγχαν', ἠνίκ' ὠλλυτο πτόλις ;
- ΕΚ. πατήρ νιν ἐξέπεμψεν, ὀρρωδῶν θανεῖν.
- ΑΓ. ποῖ τῶν τότε ὄντων χωρίσας τέκνων μόνον ;
- ΕΚ. εἰς τήνδε χώραν, οὐπὲρ ἠύρέθη θανῶν. 770
- ΑΓ. πρὸς ἀνδρ', ὃς ἄρχει τῆσδε Πολυμήστωρ
χθονός ;
- ΕΚ. ἐνταῦθ' ἐπέμφθη πικροτάτου χρυσοῦ φύλαξ.
- ΑΓ. θνήσκει δὲ πρὸς τοῦ καὶ τίνος πότμου τυχῶν ;
- ΕΚ. τίνος δ' ὑπ' ἄλλου ; Θρήξ νιν ὤλεσε ξένος.
- ΑΓ. ὧ τλήμων, ἦ που χρυσὸν ἠράσθη λαβεῖν ; 775
- ΕΚ. τοιαῦτ', ἐπειδὴ ξυμφορὰν ἔγνω Φρυγῶν.
- ΑΓ. ἠῦρες δὲ ποῦ νιν, ἦ τίς ἤνεγκεν νεκρόν ;
- ΕΚ. [pointing to the attendant.] ἦδ', ἐντυχοῦσα πον-
τίας ἀκτῆς ἔπι.
- ΑΓ. τοῦτον ματεύουσ', ἦ πονοῦσ' ἄλλον πόνον ;
- ΕΚ. λούτρ' ὄχετ' οἴσουσ' ἐξ ἀλὸς Πολυξένη. 780
- ΑΓ. κτανῶν νιν, ὡς ἔοικεν, ἐκβάλλει ξένος.

- ΕΚ. θαλασσόπλαγκτόν γ', ὦδε [*pointing to the wounds on the body.*] διατεμὼν χροῖα.
 ΑΓ. ὦ σχετλία σὺ τῶν ἀμετρήτων πόνων.
 ΕΚ. ὄλωλα, κούδέν λοιπόν, Ἀγάμεμνον, κακῶν.
 ΑΓ. φεῦ φεῦ· τίς οὔτω δυστυχῆς ἔφνυ γυνή; 785
 ΕΚ. οὐκ ἔστιν, εἰ μὴ τὴν τύχην αὐτὴν λέγοις.

She appeals to Agamemnon.

ἀλλ' ὦνπερ οὔνεκ' ἀμφὶ σὸν πίπτω γόνυ,
 ἄκουσον· εἰ μὲν ὅσιά σοι παθεῖν δοκῶ,
 στέργοιμ' ἄν· εἰ δὲ τοῦμπαλιν, σὺ μοι γενοῦ
 τιμωρὸς ἀνδρὸς ἀνοσιωτάτου ξένου, 790
 ὃς οὔτε τοὺς γῆς νέρθεν οὔτε τοὺς ἄνω
 δείσας δέδρακεν ἔργον ἀνοσιώτατον·
 κοινῆς τραπέζης πολλάκις τυχὼν ἐμοί,
 ξενίας τ' ἀριθμῶ πρῶτος ὦν ἐμῶν ξένων.
 τυχὼν δ' ὄσων δεῖ καὶ λαβὼν προμηθίαν, 795
 ἔκτεινε, τύμβου δ', εἰ κτανεῖν ἐβούλετο,
 οὐκ ἠξίωσεν, ἀλλ' ἀφῆκε πόντιον.

Nothing is mightier than law. Let Agamemnon beware of disregarding it.

ἡμεῖς μὲν οὖν δούλοί τε κάσθeneῖς ἴσως·
 ἀλλ' οἱ θεοὶ σθένουσι χῶ κείνων κρατῶν
 νόμος· νόμῳ γὰρ τοὺς θεοὺς ἡγοῦμεθα, 800
 καὶ ζῶμεν ἄδικα καὶ δίκαι' ὠρισμένοι·
 ὃς εἰς σ' ἀνελθὼν εἰ διαφθαρήσεται,
 καὶ μὴ δίκην δώσουσιν οἵτινες ξένους
 κτείνουσιν ἢ θεῶν ἱρὰ τολμῶσιν φέρειν,

οὐκ ἔστιν οὐδὲν τῶν ἐν ἀνθρώποις ἴσον. 805
 ταῦτ' οὖν ἐν αἰσχρῷ θέμενος αἰδέσθητί με,
 οἴκτειρον ἡμᾶς, ὡς γραφεύς τ' ἀποσταθεῖς
 ἰδοῦ με κινάθρησον οἱ' ἔχω κακά.



AN ARTIST AT WORK. (From Pompeian wall-paintings.)

τύραννος ἦν ποτ', ἀλλὰ νῦν δούλη σέθεν,
 εὔπαις ποτ' οὔσα, νῦν δὲ γραῦς ἄπαις θ' ἅμα,
 ἄπολις, ἔρημος, ἀθλιωτάτη βροτῶν. 811

[AGAMEMNON makes as though he would go away.]

οἶμοι τάλαινα, ποῖ μ' ὑπεξάγεις πόδα :
 ἔοικα πράξειν οὐδέν· ὦ τάλαινα' ἐγώ.

Hecuba laments that she has not learnt the art of persuasion.

τί δῆτα θνητοὶ τᾶλλα μὲν μαθήματα
 μοχθοῦμεν ὡς χρὴ πάντα καὶ μαστεύομεν,
 πειθῶ δὲ τὴν τύραννον ἀνθρώποις μόνην 816
 οὐδέν τι μᾶλλον ἐς τέλος σπουδάζομεν
 μισθοὺς διδόντες μανθάνειν, ἵν' ἦν ποτὲ
 πείθειν ἅ τις βούλοιτο, τυγχάνειν θ' ἅμα ;
 πῶς οὖν ἔτ' ἂν τις ἐλπίσαι πράξειν καλῶς :
 οἱ μὲν τοσοῦτοι παῖδες οὐκέτ' εἰσὶ μοι, 821
 αὐτὴ δ' ἐπ' αἰσχροῖς αἰχμάλωτος οἴχομαι·
 καπνὸν δὲ πόλεως τόνδ' [*pointing to the smoke*
rising from the plain of Troy.] ὑπερθρωσκονθ'
 ὀρώ.

She appeals to him by his love for Cassandra, her daughter.

καὶ μὴν,—ἴσως μὲν τοῦ λόγου κενὸν τόδε,
 Κύπριν προβάλλειν· ἀλλ' ὅμως εἰρήσεται·
 πρὸς σοῖσι πλευροῖς παῖς ἐμὴ κοιμίζεται 826
 ἢ φοιβὰς ἦν καλοῦσι Κασάνδρα Φρύγες.
 ποῦ τὰς φίλας δῆτ' εὐφρόνας δεῖξεις, ἄναξ,
 ἢ τῶν ἐν εὐνῇ φιλτάτων ἀσπασμάτων
 χάριν τίν' ἔξει παῖς ἐμή, κείνης δ' ἐγώ ; 830
 ἄκουε δὴ νυν· τὸν θανόντα τόνδ' ὄρας ;
 τοῦτον καλῶς δρῶν ὄντι κηδεστὴν σέθεν

δράσεις. ἐνός μοι μῦθος ἐνδεής ἔτι. 835
 [with impassioned earnestness.] εἴ μοι γένοιτο
 φθόγγος ἐν βραχίوسي
 καὶ χερσὶ καὶ κόμαισι καὶ ποδῶν βάσει,
 ἢ Δαιδάλου τέχναισιν ἢ θεῶν τινός,
 ὡς πάνθ' ὀμαρτῆ σῶν ἔχοιτο γουνάτων
 κλαίοντ', ἐπισκῆπτοντα παντοίους λόγους.
 ᾧ δέσποτ', ᾧ μέγιστον Ἑλλησιν φάος, 841
 πιθοῦ, παράσχεις χεῖρα τῇ πρεσβύτιδι
 τιμωρόν, εἰ καὶ μηδέν ἐστίν, ἀλλ' ὅμως.
 ἐσθλοῦ γὰρ ἀνδρὸς τῇ δίκη θ' ὑπηρετεῖν
 καὶ τοὺς κακοὺς δρᾶν πανταχοῦ κακῶς αἰεί. 845

Strange is the irony of fate.

ΧΘ. δεινόν γε, θνητοῖς ὡς ἅπαντα συμπίπτει
 καὶ τὰς ἀνάγκας οἱ νόμοι διώρισαν,
 φίλους τιθέντες τοὺς γε πολεμιωτάτους,
 ἐχθροὺς τε τοὺς πρὶν εὐμενεῖς ποιοῦμενοι.

Agamemnon would help her if he could, but he fears the army.

ΛΓ. [doubtfully.] ἐγὼ σὲ καὶ σὸν παῖδα καὶ τύχας
 σέθεν, 850
 Ἐκάβη, δι' οἴκτου χεῖρά θ' ἱκεσίαν ἔχω,
 καὶ βούλομαι θεῶν θ' οὔνεκ' ἀνόσιον ζένον
 καὶ τοῦ δικαίου τήνδε σοι δοῦναι δίκην,
 εἴ πως φανείη γ' ὥστε σοί τ' ἔχειν καλῶς,
 στρατῷ τε μὴ δόξαιμι Κασάνδρας χάριν 855
 Θρήκης ἀνακτι τόνδε βουλευῆσαι φόνον.

ἔστιν γὰρ ἢ παραγμὸς ἐμπέπτωκέ μοι
 τὸν ἄνδρα τοῦτον φίλιον ἠγεῖται στρατός,
 τὸν κατθανόντα δ' ἐχθρόν· εἰ δὲ σοὶ φίλος
 ὄδ' ἐστί, χωρὶς τοῦτο κοῦ κοινὸν στρατῶ. 860
 πρὸς ταῦτα φρόντιζ'. ὡς θέλοντα μὲν μ'

ἔχεις

σοὶ ξυμπονήσαι καὶ ταχὺν προσαρκέσαι,
 βραδὺν δ', Ἀχαιοῖς εἰ διαβληθήσομαι.

ΕΚ. [*bitterly.*] φεῦ·

οὐκ ἔστι θνητῶν ὅστις ἔστ' ἐλεύθερος·
 ἢ χρημάτων γὰρ δούλός ἐστιν ἢ τύχης, 865
 ἢ πλῆθος αὐτὸν πόλεος ἢ νόμων γραφαὶ
 εἴργουσι χρῆσθαι μὴ κατὰ γνώμην τρόποις.

Let Agamemnon at least allow her to take vengeance on Polymestor.

ἐπεὶ δὲ ταρβεῖς τῶ τ' ὄχλω πλέον νέμεις,
 ἐγὼ σε θήσω τοῦδ' ἐλεύθερον φόβου.
 ξύνισθι μὲν γάρ, ἣν τι βουλεύσω κακὸν 870
 τῶ τόνδ' ἀποκτείναντι, συνδράσης δὲ μή.
 ἦν δ' ἐξ Ἀχαιῶν θόρυβος ἢ ἴπικουρία
 πάσχοντος ἀνδρὸς Θρηκὸς οἷα πείσεται
 φανῆ τις, εἴργε μὴ δοκῶν ἐμὴν χάριν. 874
 τὰ δ' ἄλλα, θάρσει, πάντ' ἐγὼ θήσω καλῶς.

What does Hecuba mean to do?

ΑΓ. πῶς οὖν; τί δράσεις; πότερα φάσγανον
 χερὶ

λαβούσα γρᾶία φῶτα βάρβαρον κτενεῖς,

- ἢ φαρμάκοισιν, ἢ ᾽πικουρία τίμῃ ;
 τίς σοι ξυνέσται χεῖρ ; πόθεν κτήσει φίλους ;
- ΕΚ. [*pointing to the tents of the Trojan women.*] στέγαι
 κεκείθασ' αἶδε Τρωάδων ὄχλον. 880
- ΑΓ. τὰς αἰχμαλώτους εἶπας, Ἑλλήνων ἄγραν ;
- ΕΚ. ξὺν ταῖσδε τὸν ἐμὸν φονέα τιμωρήσομαι.
- ΑΓ. καὶ πῶς γυναιξὶν ἀρσένων ἔσται κράτος ;
- ΕΚ. δεινὸν τὸ πλῆθος, ξὺν δόλω τε δύσμαχον.
- ΑΓ. δεινόν· τὸ μέντοι θῆλυ μέμφομαι γένος. 885
- ΕΚ. τί δ' ; οὐ γυναικες εἶλον Αἰγύπτου τέκνα,
 καὶ Λῆμνον ἄρδην ἀρσένων ἐξώκισαν ;
 ἀλλ' ὡς γενέσθω· τόνδε μὲν μέθες λόγον,
 πέμψον δέ μοι τήνδ' ἀσφαλῶς διὰ στρατοῦ
 γυναῖκα. [*turning to the attendant.*] καὶ σὺ
 Θρηκὶ πλαθείσα ξένω 890
 λέξον, Καλεῖ σ' ἄνασσα δήποτ' Ἰλίου
 Ἐκάβη, σὸν οὐκ ἔλασσον ἢ κείνης χρέος,
 καὶ παιῖδας· ὡς δεῖ καὶ τέκν' εἰδέναι λόγους
 τοὺς ἐξ ἐκείνης. [*to AGAMEMNON.*] τὸν δὲ τῆς
 νεοσφαγοῦς
 Πολυξένης ἐπίσχεσ, Ἀγάμεμνον, τάφον, 895
 ὡς τῶδ' ἀδελφῶ πλησίον μιᾷ φλογί,
 δισση μέριμνα μητρὶ, κρυφθῆτον χθονί.

Hecuba's prayer prevails.

- ΑΓ. [*doubtfully and with evident reluctance.*] ἔσται
 τάδ' οὕτως· καὶ γὰρ εἰ μὲν ἦν στρατῶ
 πλοῦς, οὐκ ἂν εἶχον τήνδε σοι δοῦναι χάριν·
 νῦν δ', οὐ γὰρ ἴησ' οὐρίας πνοᾶς θεός, 900

μένειν ἀνάγκη πλοῦν ὀρώοντας ἥσυχον.
 γένοιτο δ' εὖ πως· πᾶσι γὰρ κοινὸν τόδε,
 ἰδία θ' ἐκάστω καὶ πόλει, τὸν μὲν κακὸν
 κακὸν τι πάσχειν, τὸν δὲ χρηστὸν εὐτυχεῖν.

[The body of POLYDORUS is carried out. All leave the stage, except HECUBA, who remains wrapped in thought].

[The CHORUS sings.]

‘The Capture of Troy.’

ΧΟ. σὺ μὲν, ὦ πατρίς Ἰλιάς, στρ. α΄.
 τῶν ἀπορθήτων πόλις οὐκέτι λέξει·
 τοῖον Ἑλλάνων νέφος ἀμφί σε κρύπτει
 δορὶ δὴ δορὶ πέρσαν.
 ἀπὸ δὲ στεφάναν κέκαρσαι 910
 πύργων, κατὰ δ' αἰθάλου
 κηλὶδ' οἰκτροτάταν κέχρωσαι·
 τάλαιν', οὐκέτι σ' ἐμβατεύσω.
 μεσονύκτιος ὠλλύμαν, ἀντ. α΄.
 ἦμος ἐκ δείπνων ὕπνος ἠδὺς ἐπ' ὄσσοις 915
 σκίδναται, μολπᾶν δ' ἄπο καὶ χοροποιῶν
 θυσιᾶν καταπαύσας
 πόσις ἐν θαλάμοις ἔκειτο,
 ξυστὸν δ' ἐπὶ πασσάλῳ, 920
 ναύταν οὐκέθ' ὀρῶν ὄμιλον
 Τροίαν Ἰλιάδ' ἐμβεβῶτα.
 ἐγὼ δὲ πλόκαμον ἀναδέτοις στρ. β΄.
 μίτραισιν ἐρρυθμιζόμεν
 χρυσέων ἐνόπτρων 925
 λεύσσουσ' ἀτέρμονας εἰς αὐγὰς,

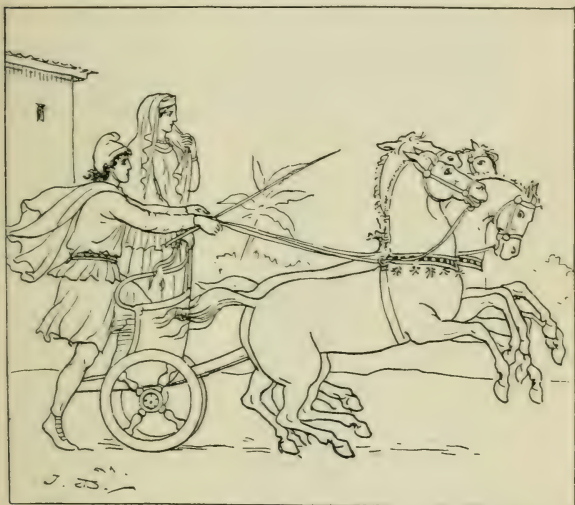
ἐπιδέμνιος ὡς πέσοιμ' ἐς εὐνάν.
 ἀνὰ δὲ κέλαδος ἔμολε πόλιν·
 κέλευσμα δ' ἦν κατ' ἄστν Τροίας τόδ'· ὦ
 παῖδες Ἑλλάνων, πότε δὴ πότε τὰν 930
 Ἰλιάδα σκοπιὰν πέρσαντες ἤξετ' οἴκους;
 λέχη δὲ φίλια μονόπεπλος ἀντ. β'.
 λιπούσα, Δωρὶς ὡς κόρα,



LADY WITH A MIRROR. (From a vase-painting.)

σεμνὰν προσίζουσ' 935
 οὐκ ἦνυσ' Ἄρτεμιν ἅ τλάμων·
 ἄγομαι δὲ θανόντ' ἰδοῦσ' ἀκοίταν
 τὸν ἐμὸν ἄλιον ἐπὶ πέλαγος,
 πόλιν τ' ἀποσκοποῦσ', ἐπεὶ νόστιμον
 ναῦς ἐκίνησεν πόδα καὶ μ' ἀπὸ γᾶς 940
 ὄρισεν Ἰλιάδος, τάλαιν', ἀπείπον ἄλγει,

τὰν τοῖν Διοσκόροιν Ἑλέναν κάσιν Ἰδαίῳν
 τε βούταν ἐπῶδ.
 αἰνόπαριν κατὰρα διδοῦσ', ἐπεὶ με γᾶς 946
 ἐκ πατρώας ἀπώλεσεν



PARIS CARRYING AWAY HELEN. (From a relief in the British Museum.)

ἐξώκισέν τ' οἴκων γάμος, οὐ γάμος, ἀλλ'
 ἀλάστορός τις οἴζυς· 950
 ἂν μήτε πέλαγος ἄλιον ἀπαγάγοι πάλιν,
 μήτε πατρῶν ἵκοιτ' ἐς οἶκον.

[POLYMESTOR enters, dressed as a Thracian king, and carrying two spears. He is accompanied by his children and attendants. He speaks to HECUBA with hypocritical sympathy.]

ΠΟΛΥΜΗΣΤΩΡ.

ὦ φίλτατ' ἀνδρῶν Πρίαμε, φιλτάτη δὲ σύ,
 Ἐκάβη, δακρύω σ' εἰσορῶν πόλιν τε σὴν,
 τὴν τ' ἀρτίως θανοῦσαν ἔκγονον σέθεν. 955



A KING WITH TWO SCEPTRES, IN PHRYGIAN OR THRACIAN DRESS.
 (From a vase-painting from Canosa.)

φεῦ·

οὐκ ἔστιν οὐδὲν πιστὸν οὔτ' εὐδοξία
 οὔτ' αὖ καλῶς πράσσοντα μὴ πράξειν κακῶς.
 φύρουσι δ' αὐτὰ θεοὶ πάλιν τε καὶ πρόσω,
 παραγμὸν ἐντιθέντες, ὡς ἀγνωσία

σέβωμεν αὐτούς· ἀλλὰ ταῦτα μὲν τί δεῖ 960
 θρηνεῖν, προκόπτοντ' οὐδὲν ἐς πρόσθεν κακῶν;
 σὺ δ' εἴ τι μέμφει τῆς ἐμῆς ἀπουσίας,
 σχέες· τυγχάνω γὰρ ἐν μέσοις Θρήκης ὄροις
 ἀπών, ὅτ' ἦλθες δευρ'· ἐπεὶ δ' ἀφικόμην,
 ἤδη πόδ' ἔξω δωμαίων αἴροντί μοι 965
 ἐς ταῦτόν ἦδε συμπίτνει δμῶις σέθεν,
 λέγουσα μύθους ὧν κλύων ἀφικόμην.

ΕΚ. [*keeping her face averted.*] αἰσχύνομαί σε προσ-
 βλέπειν ἐναντίον,

Πολυμήστορ, ἐν τοιοῖσδε κειμένα κακοῖς.
 ὅτῳ γὰρ ὤφθην εὐτυχοῦσ', αἰδώς μ' ἔχει 970
 ἐν τῷδε πότμῳ τυγχάνουσ', ἴν' εἰμὶ νῦν,
 κοῦκ ἂν δυναίμην προσβλέπειν σ' ὀρθαῖς
 κόραις.

ἀλλ' αὐτὸ μὴ δύσνοιαν ἠγήση σέθεν,
 Πολυμήστορ· ἄλλως δ' αἰτιόν τι καὶ νόμος,
 γυναῖκας ἀνδρῶν μὴ βλέπειν ἐναντίον. 975

Polymestor asks why Hecuba has sent for him.

ΠΟΛΤΜ. καὶ θαῦμά γ' οὐδέν. ἀλλὰ τίς χρεία
 σ' ἐμοῦ;

τί χρῆμ' ἐπέμψω τὸν ἐμὸν ἐκ δόμων πόδα;

ΕΚ. ἴδιον ἐμαυτῆς δὴ τι πρὸς σέ βούλομαι
 καὶ παῖδας εἰπεῖν σοῦς· ὁπάοντας δέ μοι
 χωρὶς κέλευσον τῶνδ' ἀποστῆναι δόμων. 980

ΠΟΛΤΜ. [*to his attendants.*] χωρεῖτ'. ἐν ἀσφαλεῖ
 γὰρ ἢδ' ἐρημία.

[*The attendants go out.*]

φίλη μὲν εἶ σύ, προσφιλὲς δέ μοι τόδε
στράτευμ' Ἀχαιῶν. ἀλλὰ σημαίνειν σε χρῆ
τί χρῆ τὸν εὖ πράσσοντα μὴ πράσσουσιν εὖ
φίλοις ἐπαρκεῖν· ὡς ἔτοιμός εἰμ' ἐγώ. 985

Hecuba asks after Polydorus.

ΕΚ. πρῶτον μὲν εἶπὲ παῖδ' ὃν ἐξ ἐμῆς χερὸς
Πολύδωρον ἔκ τε πατρὸς ἐν δόμοις ἔχεις,
εἰ ζῆ· τὰ δ' ἄλλα δεύτερόν σ' ἐρήσομαι.

ΠΟΛΥΜ. μάλιστα· τοῦκείνου μὲν εὐτυχεῖς μέρος.

ΕΚ. [*with subtle irony.*] ᾧ φίλταθ', ὡς εὖ καξίως
σέθεν λέγεις. 990

ΠΟΛΥΜ. τί δῆτα βούλει δεύτερον μαθεῖν ἐμοῦ;

ΕΚ. εἰ τῆς τεκούσης τῆσδε μέμνηταί τί μου.

ΠΟΛΥΜ. καὶ δευρό γ' ὡς σέ κρύφιος ἐζήτει
μολεῖν.

Is the money safe?

ΕΚ. χρυσὸς δὲ σῶς, ὃν ἦλθεν ἐκ Τροίας ἔχων;

ΠΟΛΥΜ. σῶς, ἐν δόμοις γε τοῖς ἐμοῖς φρου-
ρούμενος. 995

ΕΚ. σῶσόν νυν αὐτόν, μηδ' ἔρα τῶν πλησίον.

ΠΟΛΥΜ. ἦκιστ'· ὀναίμην τοῦ παρόντος, ᾧ γύναι.

ΕΚ. οἶσθ' οὖν ἅ λέξαι σοί τε καὶ παισὶν θέλω;

ΠΟΛΥΜ. οὐκ οἶδα· τῷ σῷ τοῦτο σημανεῖς λόγῳ.

ΕΚ. ἔστω φιληθεῖς ὡς σὺ νῦν ἐμοὶ φιλεῖ. 1000

ΠΟΛΥΜ. τί χρῆμ', ὃ καμὲ καὶ τέκν' εἰδέναι
χρεῶν;

ΕΚ. [*lowering her voice.*] χρυσοῦ παλαιαὶ Πριαμιδῶν
κατώρυχες.

ΠΟΛΥΜ. ταῦτ' ἔσθ' ἂ βούλει παιδὶ σημῆναι
σέθεν;

ΕΚ. μάλιστα, διὰ σοῦ γ'. εἶ γὰρ εὐσεβῆς ἀνὴρ.

ΠΟΛΥΜ. τί δῆτα τέκνων τῶνδε δεῖ παρουσίας;

ΕΚ. ἄμεινον, ἣν σὺ κατθάνης, τούσδ' εἰδέναι. 1006

ΠΟΛΥΜ. καλῶς ἔλεξας· τῆδε καὶ σοφώτερον.

ΕΚ. οἶσθ' οὖν Ἀθάνας Ἰλίας ἵνα στέγαι;

ΠΟΛΥΜ. ἐνταῦθ' ὁ χρυσός ἐστι; σημεῖον δὲ τί;

ΕΚ. [*mysteriously.*] μέλαινα πέτρα γῆς ὑπερτέλλου-
σ' ἄνω. 1010

ΠΟΛΥΜ. ἔτ' οὖν τι βούλει τῶν ἐκεῖ φράζειν
ἐμοί;

ΕΚ. σῶσαί σε χρήμαθ' οἷς συνεξῆλθον θέλω.

ΠΟΛΥΜ. ποῦ δῆτα, πέπλων ἐντός, ἢ κρύψασ'
ἔχεις;

ΕΚ. σκύλων ἐν ὄχλῳ ταῖσδε σφίζεται στέγαις.

ΠΟΛΥΜ. ποῦ δ'; αἶδ' Ἀχαιῶν ναύλοχοι περι-
πτυχαί.

ΕΚ. [*pointing to the women's tents.*] ἴδιαι γυναικῶν
αἰχμαλωτίδων στέγαι. 1016

ΠΟΛΥΜ. [*half reluctantly.*] τᾶνδον δὲ πιστά,
κάρσένων ἐρημία;

ΕΚ. οὐδεὶς Ἀχαιῶν ἔνδον, ἀλλ' ἡμεῖς μόναι.

ἀλλ' ἔρπ' ἐς οἴκους· καὶ γὰρ Ἀργεῖοι νεῶν
λῦσαι ποθοῦσιν οἴκαδ' ἐκ Τροίας πόδα· 1020
ὡς πάντα πράξας ὦν σε δεῖ στείχης πάλιν
ξὺν παισὶν οὐπερ τὸν ἐμὸν ᾤκισας γόνον.

HECUBA goes into the tents with POLYMESTOR and his
children.

[The CHORUS sings.]

'The doom of POLYMESTOR.'

- ΧΟ. οὔπω δέδωκας, ἀλλ' ἴσως δώσεις δίκην,
 ἀλίμενόν τις ὡς εἰς ἄντλον πεσῶν 1025
 λέχριος, φίλας καρδίας
 ἀμέρσας βίον. τὸ γὰρ ὑπέγγυον
 δίκαια καὶ θεοῖσιν οὐ ζυμπίτνει, 1030
 ὀλέθριον, ὀλέθριον κακόν.
 ψεύσει σ' ὁδοῦ τῆσδ' ἐλπίς, ἢ σ' ἐπήγαγε
 θανάσιμον πρὸς Ἄϊδαν, ἰὼ ἰὼ τάλας·
 ἀπολέμφω δὲ χειρὶ λείψεις βίον.

[The shrieks of POLYMESTOR are heard from within.]

- ΠΟΛΥΜ. ὦμοι, τυφλοῦμαι φέγγος ὀμμάτων
 τάλας. 1035
 ΧΟ. ἠκούσατ' ἀνδρὸς Θρηκὸς οἰμωγὴν, φίλαι;
 ΠΟΛΥΜ. ὦμοι μάλ' αὖθις, τέκνα, δυστήνου
 σφαγῆς.
 ΧΟ. φίλαι, πέπρακται καίν' ἔσω δόμων κακά.
 ΠΟΛΥΜ. ἀλλ' οὔτι μὴ φύγητε λαιψήρῳ ποδὶ·
 βάλλων γὰρ οἴκων τῶνδ' ἀναρρήξω μυχοῦς.
 ἰδοῦ, βαρείας χειρὸς ὀρμᾶται βέλος. 1041

[The CHORUS rush towards the stage.]

- ΧΟ. βούλεσθ' ἐπεισπέσωμεν; ὡς ἀκμὴ καλεῖ
 Ἐκάβη παρεῖναι Τρωάσιν τε συμμάχους.
 [HECUBA enters followed by other women.]

- ΕΚ. ἄρασσε, φείδου μηδέν, ἐκβάλλων πύλας·
 οὐ γὰρ ποτ' ὄμμα λαμπρὸν ἐνθήσεις κόραις,
 οὐ παῖδας ὄψει ζῶντας, οὓς ἔκτειν' ἐγώ. 1046

- ΧΟ. ἦ γὰρ καθείλες Θρηῆκα καὶ κρατεῖς ξένου,
δέσποινα, καὶ δέδρακας οἰάπερ λέγεις ;
- ΕΚ. ὄψει νιν αὐτίκ' ὄντα δωμάτων πάρος
τυφλόν, τυφλῶ στείχοντα παραφόρῳ
ποδί, 1050
παίδων τε δισσῶν σώμαθ', οὓς ἔκτειν' ἐγὼ
ξὺν ταῖς ἀρίσταις Τρωάσιν· δίκην δέ μοι
δέδωκε· χωρεῖ δ', ὡς ὄραῖς, ὄδ' ἐκ δόμων.
ἀλλ' ἐκποδὼν ἄπειμι κάποσθήσομαι
θυμῶ ζέοντι Θρηκὶ δυσμαχωτάτῳ. 1055

POLYMESTOR enters, a horrible sight, bleeding from his wounds, and crawling on his hands and knees. At the same time the bodies of his murdered children are disclosed on a bier at the back of the stage.

- ΠΟΛΤΜ. ὦμοι ἐγὼ, πᾶ βῶ, πᾶ στῶ, πᾶ κέλσω;
τετράποδος βάσιν θηρὸς ὀρεστέρου
τιθέμενος ἐπὶ χεῖρα κατ' ἴχνος ; ποίαν,
ταύταν ἢ τάνδ', ἐξαλλάξω 1061
τὰς ἀνδροφόνους μάρψαι χρήζων
Ἰλιάδας, αἶ με διώλεσαν ;
τάλαιναι κόραι τάλαιναι Φρυγῶν
ᾧ κατάρατοι, ποῖ καί με φυγᾶ
πτώσσουσι μυχῶν ; 1065

[Wildly stretching his hands to heaven.]

εἴθε μοι ὀμμάτων αἱματόεν βλέφαρον
ἀκέσαι' ἀκέσαιο, τυφλόν, Ἄλιε,
φέγγος ἀπαλλάξας.

[He hears the steps of the women, as they stealthily move out of his way.]

ἁἷ.

σίγα, κρυπτὰν βάσιν αἰσθάνομαι
 τάνδε γυναικῶν. πᾶ πόδ' ἐπάξας 1070
 σαρκῶν ὀστέων τ' ἐμπλησθῶ,
 θοίαν ἀγρίων θηρῶν τιθέμενος
 ἀρνύμενος λῶβαν,
 λύμας ἀντίποιν' ἐμᾶς; ἰὼ τάλας
 ποῖ, πᾶ φέρομαι τέκν' ἔρημα λιπῶν 1075
 βάκχας Ἄιδου διαμοιρᾶσαι,
 σφακτὰν κυσί τε φοινίαν δαίτ' ἀνήμερόν τ'
 οὐρείαν ἐκβολάν;
 πᾶ στῶ, πᾶ βῶ, πᾶ κάμψω,

[girding his long robe about him.]

ναῦς ὅπως ποντίοις πείσμασι λινόκροκον 1080
 φᾶρος στέλλων, ἐπὶ τάνδε συθεῖς
 τέκνων ἐμῶν φύλαξ ὀλέθριον κοίταν;

ΧΟ. ὦ τλῆμον, ὥς σοι δύσφορ' εἴργασται κακά·
 δράσαντι δ' αἰσχρὰ δεινὰ τὰπιτίμια. 1086

ΠΟΛΤΜ. [shouting loudly for help.] αἰαῖ, ἰὼ Θρήκης
 λογχοφόρον, ἔνοπλον,
 εὔιππὸν τ' Ἄρει τε κάτοχον γένος. 1090
 ἰὼ Ἀχαιοί, ἰὼ Ἀτρεΐδαι,
 βοᾶν ἀϋτῶ, βοᾶν·
 ὦ ἴτε, μόλετε πρὸς θεῶν.
 κλύει τις, ἢ οὐδεὶς ἀρκέσει; τί μέλλετε;
 γυναῖκες ὤλεσάν με, 1095
 γυναῖκες αἰχμαλώτιδες.

δεινὰ δεινὰ πεπόνθαμεν· ὦμοι ἐμᾶς λῶβας.

ποῖ τράπωμαι, ποῖ πορευθῶ ; 1099
 ἀμπτάμενος οὐράνιον ὑψιπετές ἐς μέλαθρον,
 Ὠρίων

ἢ Σείριος ἔνθα πυρὸς φλογέας 1105
 ἀφήσιν ὄσων ἀγάς, ἢ τὸν Ἄϊδα
 μελανοχρῶτα ποοθμὸν ἄξω τάλας ;



SPEARMAN IN EASTERN DRESS. (From vase-paintings.)

ΧΟ. ξυγγνώσθ', ὅταν τις κρείσσον' ἢ φέρειν κακὰ
 πάθη, ταλαίνης ἐξαπαλλάξαι ζόης.

[AGAMEMNON enters, hurriedly.]

ΑΓ. κραυγῆς ἀκούσας ἦλθον· οὐ γὰρ ἦσυχος
 πέτρας ὀρείας παῖς λέλακ' ἀνὰ στρατὸν 1110
 Ἦχὼ διδοῦσα θόρυβον· εἰ δὲ μὴ Φρυγῶν
 πύργους πεσόντας ἦσμεν Ἑλλήνων δορί,
 φόβον παρέσχεν οὐ μέσως ὄδε κτύπος.

ΠΟΛΥΜ. ὦ φίλτατ', ἡσθόμην γάρ, Ἀγάμεμνον,
σέθεν

φωνῆς ἀκούσας, εἰσορᾶς ἂ πάσχομεν; 1115

ΛΓ. [*seeing POLYMESTOR.*] ἔα·

Πολυμῆστορ ὦ δύστηνε, τίς σ' ἀπόλεσε;



THE ΝΥΜΦΗ ΕΣΟ. (From a bas-relief on a lamp found in Athens.)

τίς ὄμ' ἔθηκε τυφλόν, αἰμάξας κόρας,
παίδάς τε τούσδ' ἔκτεινεν; ἦ μέγαν χόλον
σοὶ καὶ τέκνοισιν εἶχεν, ὅστις ἦν ἄρα.

ΠΟΛΥΜ. Ἐκάβη με σὺν γυναιξὶν αἰχμαλωτίσιν
ἀπόλεσ', οὐκ ἀπόλεσ', ἀλλὰ μειζόνως. 1121

ΑΓ. τί φής; [to HECUBA.] σὺ τοῦργον εἶργασαι
τόδ', ὡς λέγει;

σὺ τόλμαν, Ἐκάβη, τήνδ' ἔτλης ἀμήχανον;

ΠΟΛΥΜ. ὦμοι, τί λέξεις; ἡ γὰρ ἐγγύς ἐστί που;
σήμηνον, εἶπὲ ποῦ 'σθ', ἴν' ἀρπάσας χεροῖν
διασπάσωμαι καὶ καθαιμάξω χροά. 1126

POLYMESTOR makes a dash at HECUBA, but is seized by
AGAMEMNON.

ΑΓ. οὔτος, τί πάσχεις;

ΠΟΛΥΜ. πρὸς θεῶν σε λίσσομαι,
μέθες μ' ἐφεῖναι τῆδε μαργῶσαν χέρα.

ΑΓ. ἴσχυ'. ἐκβαλὼν δὲ καρδίας τὸ βάρβαρον
λέγ', ὡς ἀκούσας σοῦ τε τῆσδέ τ' ἐν μέρει
κρίνω δικαίως, ἀνθ' ὅτου πάσχεις τάδε. 1131

Polymestor's defence. He murdered Polydorus for the
sake of the Achaeans.

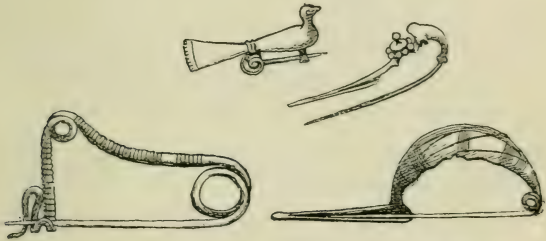
ΠΟΛΥΜ. λέγοιμ' ἄν. ἦν τις Πριαμιδῶν νεώτατος
Πολύδωρος, Ἐκάβης παῖς, ὃν ἐκ Τροίας ἐμοὶ
πατήρ δίδωσι Πρίαμος ἐν δόμοις τρέφειν,
ὑποπτος ὢν δὴ Τρωικῆς ἀλώσεως, 1135
τοῦτον κατέκτειν'. ἀνθ' ὅτου δ' ἔκτεινά νιν,
ἄκουσον, ὡς εὖ καὶ σοφῆ προμηθία.
ἔδεια μὴ σοὶ πολέμιος λειφθεῖς ὁ παῖς
Τροίαν ἀθροΐση καὶ ξυνοικίση πάλιν,
γνόντες δ' Ἀχαιοὶ ζῶντα Πριαμιδῶν τινα
Φρυγῶν ἐς αἶαν αὐθις ἄρειαν στόλον, 1141
κάπειτα Θρήκης πεδία τρίβοιεν τάδε

ληλατοῦντες, γείτοσιν δ' εἶη κακὸν
 Τρώων, ἐν ᾧπερ νῦν, ἄναξ, ἐκάμνομεν.

Story of the outrage. Hecuba enticed him within the tents. His children were murdered and his own eyes put out. He has suffered all this for killing Agamemnon's enemy.

Ἐκάβη δὲ παιδὸς γνοῦσα θανάσιμον μόρον
 λόγῳ με τοιῶδ' ἤγαγ', ὡς κεκρυμμένας 1146
 θήκας φράσουσα Πριαμιδῶν ἐν Ἴλίῳ
 χρυσοῦ· μόνον δὲ σὺν τέκνοισί μ' εἰσάγει
 δόμους, ἴν' ἄλλος μὴ τις εἰδείη τάδε.
 ἴζω δὲ κλίνης ἐν μέσῳ κάμψας γόνυ· 1150
 πολλαὶ δὲ χειρὸς αἱ μὲν ἐξ ἀριστερᾶς,
 αἱ δ' ἔνθεν, ὡς δὴ παρὰ φίλῳ, Τρώων κόραι
 θάκουσ' ἔχουσαι, κερκίδ' Ἡδωνῆς χερρὸς
 ἤνουν, ὑπ' αὐγᾶς τούσδε λεύσσοσαι πέπλους·
 ἄλλαι δὲ κάμακα Θρηκίαν θεώμεναι 1155
 γυμνὸν μ' ἔθηκαν διπτύχου στολίσματος.
 ὅσαι δὲ τοκάδες ἦσαν, ἐκπαγλούμεναι
 τέκν' ἐν χεροῖν ἔπαλλον, ὡς πρόσω πατρὸς
 γένοιντο διαδοχαῖς ἀμείβουσαι χερῶν.
 κατ' ἐκ γαληνῶν πῶς δοκεῖς προσφθεγμάτων
 εὐθὺς λαβοῦσαι φάσγαν' ἐκ πέπλων ποθὲν
 κεντοῦσι παῖδας, αἱ δὲ πολεμίων δίκην 1162
 ξυναρπάσασαι τὰς ἐμὰς εἶχον χέρας
 καὶ κῶλα· παισὶ δ' ἀρκέσαι χρήζων ἐμοῖς,
 εἰ μὲν πρόσωπον ἐξανισταίην ἐμόν, 1165
 κόμης κατεῖχον, εἰ δὲ κινοίην χέρας,

πλήθει γυναικῶν οὐδὲν ἦνονο τάλας.
 τὸ λοίσθιον δέ, πῆμα πῆματος πλέον,
 ἐχειργάσαντο δειν'. ἐμῶν γὰρ ὀμμάτων,
 πόρπας λαβοῦσαι, τὰς ταλαιπώρους κόρας
 κεντοῦσιν, αἰμάσσουσιν· εἴτ' ἀνὰ στέγας
 φυγάδες ἔβησαν· ἐκ δὲ πηδήσας ἐγὼ 1172
 θῆρ ὡς διώκω τὰς μαιφόνους κύνας,
 ἅπαντ' ἐρευνῶν τοίχον, ὡς κυνηγέτης,



GREEK BROOCHES. (From originals in the British Museum.)

βάλλων, ἀράσσω. τοιάδε σπεύδων χάριν
 πέπονθα τὴν σῆν, πολέμιόν τε σὸν κτανών,
 Ἀγάμεμνον. ὡς δὲ μὴ μακροὺς τείνω
 λόγους,

εἴ τις γυναῖκας τῶν πρὶν εἶρηκεν κακῶς, 1178
 ἢ ἡνὼν λέγων τίς ἐστίν, ἢ μέλλει λέγειν,
 ἅπαντα ταῦτα συντεμῶν ἐγὼ φράσω· 1180
 γένος γὰρ οὔτε πόντος οὔτε γῆ τρέφει
 τοιόνδ'. ὁ δ' αἰεὶ ξυντυχῶν ἐπίσταται.

ΧΟ. μηδὲν θρασύνου, μηδὲ τοῖς σαυτοῦ κακοῖς
 τὸ θῆλυ συνθεῖς ὧδε πᾶν μέμψῃ γένος· 1184
 [πολλαὶ γὰρ ἡμῶν αἱ μὲν εἴς' ἐπίφθονοι,
 αἱ δ' εἰς ἀριθμὸν τῶν κακῶν πεφύκαμεν.]

Hecuba's defence. No words can make a bad cause good.

ΕΚ. Ἀγάμεμνον, ἀνθρώποισιν οὐκ ἐχρῆν ποτε
 τῶν πραγμάτων τὴν γλῶσσαν ἰσχύειν πλέον.
 ἀλλ' εἴτε χρήστ' ἔδρασε, χρήστ' ἔδει λέγειν,
 εἴτ' αὖ πονηρά, τοὺς λόγους εἶναι σαθροὺς,
 καὶ μὴ δύνασθαι τ'ἀδικ' εὖ λέγειν ποτέ. 1191
 σοφοὶ μὲν οὖν εἰς' οἱ τὰδ' ἠκριβωκότες,
 ἀλλ' οὐ δύνανται διὰ τέλους εἶναι σοφοί,
 κακῶς δ' ἀπώλοντ'. οὔτις ἐξήλυξέ πω.

Polymestor's excuse for the murder is absurd. His lust for gold was the real cause.

καὶ μοι τὸ μὲν σὸν ὧδε φροίμοις ἔχει· 1195
 πρὸς τόνδε δ' εἶμι, καὶ λόγοις ἀμείψομαι,
 ὃς φῆς Ἀχαιῶν πόνον ἀπαλλάσσων διπλοῦν
 Ἀγαμέμνονός θ' ἕκατι παῖδ' ἐμὸν κτανεῖν.
 ἀλλ', ὦ κάκιστε, πρῶτα ποῦ ποτ' ἂν φίλον
 τὸ βάρβαρον γένοιτ' ἂν Ἑλλησιν γένος;
 οὔ τ' ἂν, δύναιτο. τίνα δὲ καὶ σπείδων χάριν
 πρόθυμος ἦσθα; πότῃ κηδεύσων τινά,
 ἢ ξυγγενῆς ὢν, ἢ τίν' αἰτίαν ἔχων; 1203
 ἢ σῆς ἔμελλον γῆς τεμείν βλαστήματα
 πλεύσαντες αὔθις; τίνα δοκεῖς πείσειν τάδε;
 ὁ χρυσός, εἰ βούλοιο τ' ἀληθῆ λέγειν, 1206
 ἔκτεινε τὸν ἐμὸν παῖδα καὶ κέρδη τὰ σά.

Why did he not kill Polydorus while the Trojans were still unconquered?

ἐπεὶ δίδαξον τοῦτο πῶς, ὅτ' ἠτύχει 1208
 Τροία, πέριξ δὲ πύργος εἶχ' ἔτι πτόλιν,
 ἔζη τε Πρίαμος, Ἔκτορός τ' ἦνθει
 δόρυ, 1210
 τί δ' οὐ τότε, εἴπερ τῶδ' ἐβουλήθης χάριν
 θέσθαι, τρέφων τὸν παῖδα κὰν δόμοις ἔχων
 ἔκτεινας, ἢ ζῶντ' ἦλθες Ἀργείοις ἄγων;
 ἀλλ' ἠνίχ' ἡμεῖς οὐκέτ' ἦμεν ἐν φάει,— 1214
 καπνῶ δ' ἐσήμην' ἄστυ,—πολεμίων ὕπο,
 ξένον κατέκτας σὴν μολόντ' ἐφ' ἐστίαν.

He might have given the gold to the poor and exiled.
 The saving of Polydorus would have been to his credit.

πρὸς τοῖσδέ νυν ἄκουσον, ὡς φανῆς κακός.
 χρῆν σ', εἴπερ ἦσθα τοῖς Ἀχαιοῖσιν φίλος,
 τὸν χρυσὸν ὃν φῆς οὐ σόν, ἀλλὰ τοῦδ' ἔχειν,
 δοῦναι φέροντα πενομένοις τε καὶ χρόνον
 πολὺν πατρώας γῆς ἀπεξενωμένοις· 1221
 σὺ δ' οὐδὲ νῦν πω σῆς ἀπαλλάξαι χερὸς
 τολμᾶς, ἔχων δὲ καρτερεῖς ἔτ' ἐν δόμοις.
 καὶ μὴν τρέφων μὲν ὡς σε παῖδ' ἐχρῆν τρέφειν
 σώσας τε τὸν ἐμὸν εἶχες ἂν καλὸν κλέος·
 ἐν τοῖς κακοῖς γὰρ ἀγαθοὶ σαφέστατοι 1226
 φίλοι· τὰ χρηστὰ δ' αὖθ' ἕκαστ' ἔχει φίλους.
 εἰ δ' ἐσπᾶνίζες χρημάτων, ὁ δ' ἠτύχει,
 θησαυρὸς ἂν σοι παῖς ὑπῆρχ' οὐμὸς μέγας·

νῦν δ' οὔτ' ἐκείνον ἄνδρ' ἔχεις σαυτῷ φίλον,
 χρυσοῦ τ' ὄνησις οἷχεται παῖδές τέ σοι, 1231
 αὐτός τε πρᾶσσεις ὦδε. [turning to AGA-

MEMNON.] σοὶ δ' ἐγὼ λέγω,

Ἀγάμεμνον, εἰ τῷδ' ἀρκέσεις, κακὸς φανεῖ·
 οὔτ' εὐσεβῆ γὰρ οὔτε πιστὸν οἷς ἐχρῆν,
 οὐχ ὄσιον, οὐ δίκαιον εὐ δράσεις ξένον· 1235
 αὐτὸν δὲ χαίρειν τοῖς κακοῖς σε φήσομεν
 τοιοῦτον ὄντα· δεσπότης δ' οὐ λοιδορῶ.

ΧΟ. φεῦ φεῦ· βροτοῖσιν ὡς τὰ χρηστὰ πράγ-
 ματα

χρηστῶν ἀφορμὰς ἐνδίδωσ' αἰεὶ λόγων.

Agamemnon gives judgment. Polymestor deserves his fate.

ΑΓ. ἀχθεινὰ μὲν μοι τ' ἀλλότρια κρίνειν κακά· 1240
 ὅμως δ' ἀνάγκη· καὶ γὰρ αἰσχύνην φέρει
 πρᾶγμ' ἐς χέρας λαβόντ' ἀπώσασθαι τόδε.
 ἐμοὶ δ', ἴν' εἰδῆς, οὔτ' ἐμὴν δοκεῖς χάριν
 οὔτ' οὖν Ἀχαιῶν ἄνδρ' ἀποκτεῖναι ξένον,
 ἀλλ' ὡς ἔχῃς τὸν χρυσοῦν ἐν δόμοισι σοῖς.
 λέγεις δὲ σαυτῷ πρόσφορ', ἐν κακοῖσιν ὦν.
 τάχ' οὖν παρ' ὑμῖν ῥάδιον ξενοκτονεῖν· 1247
 ἡμῖν δέ γ' αἰσχρὸν τοῖσιν Ἑλλήσιν τόδε.
 πῶς οὖν σε κρίνας μὴ ἀδικεῖν φύγω ψόγον;
 οὐκ ἂν δυναίμην. ἀλλ' ἐπεὶ τὰ μὴ καλὰ 1250
 πρᾶσσειν ἐτόλμας, τλῆθι καὶ τὰ μὴ φίλα.

Polymestor prophesies an evil fate for Hecuba.

ΠΟΛΤΜ. οἴμοι, γυναικός, ὡς ἔοιχ', ἡσπώμενος
δούλης ὑφέξω τοῖς κακίοσιν δίκην.

ΕΚ. οὐκουν δικαίως, εἴπερ εἰργάσω κακά; 1254

ΠΟΛΤΜ. οἴμοι τέκνων τῶνδ' ὀμμάτων τ' ἐμῶν,
τάλας.

ΕΚ. ἀλγεῖς, τί δ' ἡμᾶς; παιδὸς οὐκ ἀλγεῖν
δοκεῖς;

ΠΟΛΤΜ. χαίρεις ὑβρίζουσ' εἰς ἔμ', ὧ πανοῦργε σύ.

ΕΚ. οὐ γάρ με χαίρειν χρῆ σέ τιμωρουμένην;

ΠΟΛΤΜ. ἀλλ' οὐ τάχ', ἡνίκ' ἂν σε ποντία νοτίς

ΕΚ. μῶν ναυστολήση γῆς ὄρους Ἑλληνίδος; 1260

ΠΟΛΤΜ. κρύψῃ μὲν οὖν πεσοῦσαν ἐκ καρχησιῶν.

ΕΚ. πρὸς τοῦ βιαίων τυγχάνουσιν ἀλμάτων;

ΠΟΛΤΜ. αὐτὴ πρὸς ἰστὸν ναὸς ἀμβήσει ποδῖ.

ΕΚ. ὑποπτέροις νώτοισιν, ἢ ποίῳ τρόπῳ;

ΠΟΛΤΜ. κύων γενήσει πύρσ' ἔχουσα δέργματα.

ΕΚ. πῶς δ' οἶσθα μορφῆς τῆς ἐμῆς μετάστασιν;

ΠΟΛΤΜ. ὁ Θρηξὶ μάντις εἶπε Διόνυσος τάδε.

ΕΚ. σοὶ δ' οὐκ ἔχρησεν οὐδὲν ὧν ἔχεις κακῶν; 1268

ΠΟΛΤΜ. οὐ γάρ ποτ' ἂν σύ μ' εἶλες ὧδε σὺν
δόλω.

ΕΚ. θανούσα δ' ἢ ζῶσ' ἐνθάδ' ἐκπλήσω βίον; 1270

ΠΟΛΤΜ. θανούσα· τύμβῳ δ' ὄνομα σῶ κεκλή-
σεται

ΕΚ. μορφῆς ἐπωδόν, ἢ τί, τῆς ἐμῆς ἐρεῖς;

ΠΟΛΤΜ. κυνὸς ταλαίνης σῆμα, ναυτίλοις τέκμαρ.

ΕΚ. οὐδὲν μέλει μοι, σοῦ γέ μοι δόντος δίκην.

And for Cassandra.

ΠΟΛΥΜ. καὶ σὴν γ' ἀνάγκη παῖδα Κασσάνδραν
θαεῖν. 1275

ΕΚ. ἀπέπτυσ'. αὐτῷ ταῦτα σοὶ δίδωμ' ἔχειν.

ΠΟΛΥΜ. κτενεῖ νιν ἢ τοῦδ' ἄλοχος, οἰκουρὸς
πικρά.

ΕΚ. μήπω μανείη Τυνδαρίς τοσόνδε παῖς.

And for Agamemnon.

ΠΟΛΥΜ. καὐτόν γε τοῦτον, πέλεκυν ἐξάρασ' ἄνω.

ΑΓ. οὔτος σύ, μαίνει, καὶ κακῶν ἐράς τυχεῖν; 1280

ΠΟΛΥΜ. κτεῖν', ὡς ἐν Ἄργει φόνια λουτρά σ'
ἀναμένει.

ΑΓ. [*to the attendants.*] οὐχ ἔλξετ' αὐτόν, δμῶες,
ἐκποδῶν βία;

ΠΟΛΥΜ. ἀλγεῖς ἀκούων; ΑΓ. οὐκ ἐφέξετε
στόμα;

ΠΟΛΥΜ. ἐγκλήετ'. εἴρηται γάρ.

[*They seize POLYMESTOR, gag him, and lead him away.*]

ΑΓ. οὐχ ὅσον τάχος
νήσων ἐρήμων αὐτόν ἐκβαλεῖτέ ποι, 1285

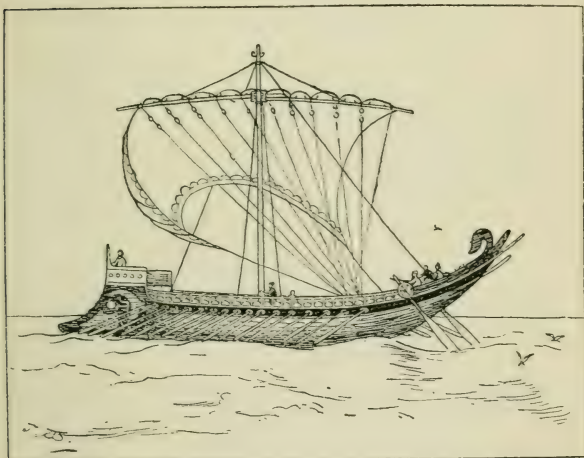
ἐπέιπερ οὔτω καὶ λίαν θρασυστομεῖ;

Ἐκάβη, σὺ δ', ὦ τάλαινα, διπτύχους νεκροὺς
στείχουσα θάπτε· δεσποτῶν δ' ὑμᾶς χρεῶν
σκηναῖς πελάζειν, Τρωάδες· καὶ γὰρ πνοὰς
πρὸς οἶκον ἤδη τίσδε πομπίμους ὀρώ. 1290

εὐ δ' ἐς πάτραν πλεύσασιν, εὐ δὲ τὰν δόμοις
ἔχοντ' ἴδοιμεν, τῶνδ' ἀφειμένοι πόνων.

ΧΟ. ἴτε πρὸς λιμένας σκηνάς τε, φίλαι,
τῶν δεσποσύνων πειρασόμεναι
μόχθων· στερρὰ γὰρ ἀνάγκη. 1295

All go out, the CHORUS chanting the last three lines as they disappear from the orchestra.



GREEK SHIP. (From vase-paintings in the British Museum.)



NOTES

1-58. Prologos.

The ghost of Polydorus appears, and tells the story of his murder by his host Polymestor, prince of the Thracian Chersonese, to whom he had been entrusted by his father Priam, king of Troy. The shade of Achilles has demanded the sacrifice of his sister Polyxena. He has himself appeared in a dream to his mother Hecuba.

2. Ἅιδης, the god of the lower world.

ἵνα, 'where,' with indicative.

χωρίς governs θεῶν.

ἔκισται: lit. 'hath been made to dwell.' Translate, 'hath his dwelling.'

3. Πολύδωρος: in apposition to ἐγώ understood. Polydorus was the murdered son of Hecuba.

τῆς Κισσέως: τῆς agrees with θυγατρός understood, 'the daughter of Kisseus.'

Ἐκάβης: gen. of origin.

4. ὅς με: με is governed by ὑπεξέπεμψε.

5. κίνδυνος ἔσχε, κ.τ.λ.: lit. 'when danger seized the city . . . to fall,' i. e. 'when the city came to be in danger of falling.' ἔσχε = 'took hold of'; εἶχε would mean 'held.'

πεσεῖν: the infinitive depends upon κίνδυνος ἔσχε, as though the construction had been πόλις ἐκινδύνευσε πεσεῖν.

6. χθονός: gen. of place from which. In prose there would be a preposition.

ὑπεξέπεμψε: ὑπό in composition implies something done secretly. See l. 812.

8. ἀρίστην πλάκα, 'richest plain.'

9. σπείρει: lit. 'sows,' i. e. 'dwells in.'

10. ἐκπέμπει : historic present, used in order to give vividness to the narration.

11. ἵνα, 'in order that,' final conjunction, with optative after an historic tense.

13. ὅ : used in Attic Greek at the beginning of a clause to mean 'wherefore.' Perhaps originally an accusative of reference.

καί : emphatic ; translate, 'also.'

16. ὀρίσματα : lit. 'boundaries,' used here for 'the walls' of Troy.

ὄρθ' ἔκειτο, 'stood (lit. lay) erect.'

18. οὐμός : crasis for ὁ ἐμός.

20. τροφαῖσιν, κ.τ.λ., 'under his nurture, like 'some tender plant, I grew, to my misery.' τάλας at the end gives pathos to the picture. With ὡς τις πτόρθος cf. Isaiah liii. 2 'He shall grow up before him as a tender plant.'

23. αὐτός : ipse 'he himself.' See Appendix, Note B. The story was that Priam took refuge at the altar, and was there slain by Neoptolemus, the son of Achilles. It is told also by Virgil, in *Aen.* ii. 512 sqq. θεοδμήτω : perhaps an allusion to the building of Troy by Poseidon.

24. ἐκ, 'by.'

25. κτείνει : subject ξένος in the next line.

χρυσοῦ governed by χάριν.

27. μεθήκε, 'flung me.'

ἔχη : primary tense, used to give greater vividness. See l. 1139.

αὐτός : ipse 'for himself.' (Appendix, Note B.)

28. ἐπ' ἄκταις : understand ἄλλοτε, 'at one time . . . at another.' Translate, 'now . . . now.'

29. διαύλους. The διαύλος was the name given to one form of the Greek racecourse, which was not, like our courses, round a circle, but straight up, round a post (called the καμπτήρ, or turning-point) and back again down a parallel course. Hence διαύλος = 'flow and return,' 'ebb and flow.' Translate, 'many an ebb and flow.'

30. ὑπέρ, 'over.'

31. αἴτσω here = 'float.'

32. τριταῖον . . . φέγγος : lit. 'for the third day's light.' 'Now for the third day.'

αἰωρούμενος, 'hovering.'

33. ὅσονπερ, 'as long as.'

34. πάρα : poetical for πάρεστι. It is really the preposition with the accent thrown back (anastrophe); cf. l. 209.

39. εὐθύνοντας : agreeing with στρατεύμα according to the

sense rather than the grammar. This is called the *constructio ad sensum* ("κατὰ σύνεσιν").

41. λαβεῖν : explanatory infinitive. 'He asks for my sister . . . to receive her as a sacrifice beloved and an honour for his tomb.'

43. πρὸς, 'at the hands of men who love him.'

ἢ πεπρωμένη : understand μοῖρα = 'fate.'

44. θανεῖν : either (1) explanatory infinitive, ἀδελφὴν being direct object of ἀγει, or (2) = τὸ θανεῖν ἀδελφῆν, i. e. 'my sister's death,' the whole phrase being object of ἀγει. The latter seems preferable.

47. ὡς : final, 'in order that.'

τύχω : aor. subjunctive.

49. ἐξητησάμην, 'asked and obtained,' 'obtained my prayer to.'

50. Till the body was laid in the tomb, the spirit was unquiet, ἄκλανστος, ἄταφος (see l. 30).

51. τοῦμόν, κ.τ.λ., 'mine then shall be all that (as much as) I wished to obtain.'

52. ἐκποδῶν . . . Ἐκάβη : lit. 'out of the way for Hecuba' (dat. of advantage), i. e. 'out of the way of the aged Hecuba.'

53. πόδα : probably a sort of descriptive accusative with περῆ, 'she comes a-foot'; or an accusative of instrument of motion (Liddell and Scott). Cf. l. 1070.

ἦδε is here used in a deictic (pointing out) sense 'for, see, she comes.'

ὑπό, 'from beneath.' Perhaps she had gone into Agamemnon's tent to consult her daughter Cassandra, who was a prophetess, and whom Agamemnon had taken to his tent.

55. φεῦ : exclamations of grief or joy are often placed like this outside the ordinary lines (*extra metrum*).

ἦτις, κ.τ.λ., 'who from kings' houses (cf. the New Testament phrase, 'are in kings' houses') hast seen the day of slavery.'

56. ὡς : exclamatory 'how.'

57. ὅσονπερ : understanding τόσον, 'how evilly dost thou fare, as once thou farest well'; i. e. Hecuba's misery is proportionately as great as her former prosperity.

ἀντισηκώσας, 'making thee amends for (genitive depending upon ἀντι in the verb) thy former good fortune.' ἀντισηκώω, lit. = 'weigh,' hence 'compensate for' (σηκώω, 'balance'). The whole expression is bitterly ironical.

59-99. Lyric extension of the Prologos.

The aged Hecuba enters, supported by Trojan women. She has had fearful dreams—of her son in Thrace, and of a fawn slaughtered by a wolf and torn from her knees. O that her son Helenus, the prophet, and her daughter Cassandra, the prophetess, could interpret them! The ghost of the dead Achilles has demanded the sacrifice of one of the women of Troy. Heaven avert this fate from her daughter!

61. ὑμῖν : dat. governed by ὁμόδουλον, 'her who is your fellow-slave.'

63. μου : genitive governed by προσλαζόμεναι.

64. χειρός : genitive of the part taken hold of, 'by my aged hand.' Cf. ll. 523, 543.

65. σκολιῶ, κ.τ.λ. : lit. 'on the bent staff of the arm,' χειρός being used for the arm, i. e. 'on the bent arm (cf an attendant slave) for a staff.'

66. διερειδομένῃ : note the Doric termination \bar{a} for η . The Doric dialect is used in the lyric metres of Greek choruses.

βραδύπου, κ.τ.λ., 'putting forward the slow step of my limbs.'

68. στεροπά : note Doric \bar{a} . These Doric forms will only be occasionally noticed hereafter. The 'lightning flash of Zeus' is put poetically for the bright light of day as opposed to night.

69. αἶρομαι : αἶρειν, lit. 'to lift up,' hence 'excite.'

73. σφζομένον, 'who is being safely kept.' This is an instance of the so-called 'irony' of Greek plays, the spectators being fully aware of the sad truth, of which the actors are supposed to be ignorant.

76. φοβερὰν ὄψιν : ὄψιν repeated with terrible emphasis, 'the dreadful vision.'

80. ἔτι, 'yet remaining,' because all her male children had been slain. Helenus, being a prophet and not a warrior, is omitted.

84. μέλος : used of sad tidings, 'some strain mournful to the mourners.'

85. ἀλίσστος : adjective used for adverb, 'unceasingly.'

87. Ἐλένου. Helenus, one of the sons (to be carefully distinguished from Helen, the daughter) of Priam and Hecuba. He was a prophet (μάντις).

θείαν, 'divinely inspired,' 'prophetic.'

88. Κασάνδραν. Cassandra, daughter of Priam and Hecuba, a prophetess, taken captive by Agamemnon.

ἔσιδω : deliberative subjunctive. Translate, 'Where, where (ποτε emphasizes ποῦ, and may be rendered thus), may I behold?'

89. ὡς : final, 'in order that.'

90. The hind was Polyxena, her daughter; the wolf Odysseus, the Greek warrior who tore her away.

93. καί, κ.τ.λ., 'yea and this too is a terror to me,' alluding to what follows, viz. the appearance of Achilles' ghost.

96. γέρας, 'as a prize.'

τινά direct, γέρας indirect object of ἦται.

99. πέμψατε, 'send away,' 'avert.'

100-155. Parodos.

The Chorus of Trojan captive women, fifteen in number, enter the orchestra from the side, and form round the altar (θυμέλη) of Dionysus in the centre of the orchestra. 'We have come bringing weighty tidings of woe. The Achaean chiefs have met, and decided to offer Polyxena to Achilles. At first councils were divided, but finally the advice of Odysseus prevailed. Hecuba must supplicate the gods and Agamemnon.'

100. ἐλιάσθην, 'have turned my steps.'

102. ἐκληρώθην : the captive women were allotted and assigned to their Greek conquerors.

106. οὐδέν, κ.τ.λ. : i. e. 'not that I can lighten aught of thy sufferings.'

110. λέγεται δόξαι : lit. 'it is said to have seemed good,' i. e. 'tis said to have been decided.'

παῖδα : direct object of θέσθαι, 'to offer.'

111. σφάγιον : indirect object of θέσθαι, 'as a victim.'

τύμβου : genitive governed by ἐπί in ἐπιβάς.

112. οἶσθ' ὅτε : parenthetical. The golden armour of Achilles, given to him by his mother Thetis, and wrought by the god Hephaestus, is described by Homer in *Iliad* xviii.

113. ἔσχε, 'held back,' 'stayed,' for κατέσχε.

114. The meaning is doubtful. Probably the following is the correct interpretation. ἐπερειδομένας is used in a strictly middle sense, the ships being regarded as having something done for them. λαίφη is acc. of reference; and the meaning is, 'having their sails thrust against the fore halyards (προτόνοις) of the ship (by the wind).' That is, the ships were already in full sail before the wind. Any

other interpretation involves taking *προτόνοις* in a non-nautical sense, which would be impossible before an Athenian audience, well versed in all nautical terms.

119. ἐχώρει δίχα : lit. 'went in two ways,' i. e. 'was divided.'

121. δοκοῦν : accusative absolute ; lit. 'it seeming good' (cf. l. 506), governing τοῖς μὲν . . . τοῖς δέ.

122. ἦν . . . σπεύδων : for ἔσπευδε, 'was for furthering.'

123. βιάκχης : i. e. Cassandra, sister of Polyxena.

125. Θησεΐδα : Demophon and Acamas, his sons by Phaedra.

126. δισσων μύθων. They agreed on the main point, to offer a human victim, but they differed as to who the victim should be.

130. οὐκ ἐφάτην, 'said they would not.'

131. πρόσθεν θέσειν, 'place before,' i. e. 'prefer to.' πρόσθεν governs τῆς λόγχης.

132. σπουδαί, κ.τ.λ., 'and the zeal for the contending arguments was almost (πως) equal, till (πρίν).'

134. κόπις : lit. 'a knife,' here used of a clever speaker. Cf. in the Psalms, 'with lies thou cuttest like a sharp razor.'

137. δούλων, κ.τ.λ. : οὐνεκα governs δούλων σφαγίων, 'a slavish victim.'

138. μηδέ τινα εἰπεῖν : εἰπεῖν depends on πείθει, 'urges,' equivalent to κελεύει, 'and (urges) that none of the dead standing by Persephone should say.'

140. ἀχάριστοι : active in sense, 'thankless,' 'without doing kindness to.'

141. τοῖς οἰχομένοις : a softened phrase for death, 'who died for Hellenes.'

143. ὅσον οὐκ ἤδη, 'all but now,' i. e. 'forthwith' (Latin, *tantum non*).

144. πῶλον : lit. 'a foal,' used of a young daughter.

146. ναούς : accus. of goal to be reached, used only in poetry without a preposition ; cf. l. 1260.

147. ἱκέτις γονάτων : the suppliant clasped the knees and touched the hand and beard or cheek of the person supplicated ; hence the expression 'suppliant of the knees.'

148. κήρυσσε : by 'proclaiming' the names of the gods the suppliant called them to witness. Translate, 'call to witness.'

151. εἶναι : inf. after verb of preventing, 'from being.'

τύμβου governed by προ in προπετή.

154. *νασμῶ* : dat. of instrument, 'by reason of the dark-rayed stream from her gold-encircled neck.'

155. *ἀπύσω* : Doric for *ἠπύσω*. So *ἄχῶ* for *ἠχῶ*.

156-443. First *ἐπεισόδιον*.

Hecuba's despair. Polyxena enters, and is told her impending fate. She hears the tidings with calm bravery. Odysseus enters to take away the victim. He refuses to listen to Hecuba's appeal. Polyxena makes a noble speech, and is finally led out, leaving her mother fainting on the ground.

157. *γῆρως* : gen. of cause, 'because of.'

162. *φροῦδος . . . φροῦδοι* : understand *ἐστίν . . . εἰσίν*.

163. *ποιάν* : understand *ὁδόν*.

164. *στείχω* : deliberative subjunctive, 'am I to go?'

ἦσω : understand *ἐμαυτόν* ; lit. 'send myself,' 'whither shall I fly?'

165. *θεῶν* : of the greater gods.

δαίμων : some lesser divinity, 'where is any among the gods, or any spirit to aid me?'

166. *ἐνεγκούσαι*, 'who have brought me woeful tidings of evil' (*φέρω*).

170. *ἄγησαι* : Doric for *ἦγησαι*, aor. imperat. mid. ; *ἠγέομαι* governs the dative.

176. *οἶαν οἶαν ἄτω* : the repeated open vowel sounds vividly express the bitter cries of the sorrowing mother.

φάμαν : Doric for *φήμην*, 'evil tidings.'

180. *ἐξέπταξας*, 'scared me forth,' from *ἐκπτήσσω*.

182. *φροϊμιά μοι κακά*, 'an ill-omened prelude for me.' Perhaps spoken aside.

183. *ψυχᾶς* : gen. of cause, often used in exclamations.

189-91. A difficult passage. Probably the text is corrupt. The last two words are untranslatable as they stand. It is possible to read *Πηλεία γέννα* and take it to be a poetic title for Achilles. Translate, 'the common purpose (*γνώμα*) of the Argives is set upon (*ξυντείνει*) slaying thee at the tomb (as an offering) to the son of Peleus.'

γέννα seems the corrupt word and may have got in through a mistake, the scribe's eye catching *γνώμα* above. Some word for 'daughter,' corresponding to *μᾶτερ* below, would be appropriate. In this case *Πηλείδα* would be genitive depending on *τύμβον*.

193. *ἀμέγαρτα κακῶν* : poetic variety for *ἀμέγαρτα κακά*.

196. ἀγγέλλουσι, κ.τ.λ. 'They bring tidings that sentence hath been passed (lit. 'that it has seemed good'; cf. l. 121) by the vote of the Argives concerning thy life, alas so dear to me!'

μοι may be dative with ἀγγέλλουσι, but from its position, it seems better to take it as pathetically interpolated to express how Polyxena's life is bound up with Hecuba's.

198. Polyxena is a noble character. She thinks first of her mother's sorrow, not of her own.

203. παῖς ἄδε (ἄδε for ἤδε): in apposition to ἐγώ understood, lit. 'this child' (of thine). Translate, 'No more, no more shall I, thy child, share thy slavery, hapless companion of thy hapless old age.' Pathos is obtained by the repetition of the sad words, as in l. 205.

204. ὥστε for ὡς, 'like.'

σκύμνον, 'fawn.'

205. μόσχον: translate, 'daughter.'

208. γᾶς: governed by ὑπό.

μέτα: dissyllabic prepositions, when put after the case which they govern, throw the accent back upon the first syllable. This is called ἀναστρόφη. Cf. l. 34.

σκότον: accus. of motion.

211. βίου: causal genitive, 'unhappy in thy life.'

214. θανεῖν: in apposition to ξυντυχία, 'for me, death, a better lot, hath chanced.'

216. καὶ μὴν: strictly = 'moreover,' 'besides'; but is especially used in the poets to denote the entrance of a new actor on the stage = 'and see,' 'look you,' &c. See l. 665.

221. πρὸς ὀρθὸν χῶμα: understand ἄγοντας.

222. ἡμᾶς: persons of importance speak of themselves in the plural.

225. οἶσθ' ὃ δρᾶσον; a combination of a command and a question. Translate, 'knowest thou what to do?'

μήτε . . . μήτε: with aor. subjunctive in a prohibitive sense.

227. γίγνωσκε δ' ἀλκίην, 'know thy strength,' i. e. how frail it is. So you might translate, 'know thy weakness.'

228. σοφόν τοι: τοι is often used in proverbial sayings. Generally it may be left untranslated.

229. παρέστηκε: perf. for present = πάρεστι, 'is at hand.'

230. κενός, 'void of.'

231. ἄρα: the particle is used pathetically, as though Hecuba were musing to herself, forgetful of the presence of Odysseus, 'and I then.'

234. εἰ δ' ἔστι, κ.τ.λ., 'and if it is lawful for slaves to ask of the free things not grievous nor stinging to the heart (καρδίας : gen. of part affected), 'tis meet (χρεῖων ἔστι) for thee to have had thy say and for us who ask these things to hear (thy answer).' General sense, 'You have had your say; now let me ask a question, and you shall answer.'

236. σοὶ . . . εἰρήσθαι : lit. 'for it to have been spoken by thee'; σοί, dat. of agent, regularly used with perf. pass.

240. ἄπο : anastrophe.

242. ἄκρας καρδίας, 'the surface of my heart.' Genitive of part affected.

246. ἐνθανεῖν, 'grew numbed.' γε particle used here to express assent, 'yes, so that,' &c.

248. πολλῶν, κ.τ.λ., 'inventions of many words, so as to escape from death.'

250. ὥστ' εἰσορᾶν γε, 'yea, so that I see,' &c., i. e. 'am yet living.'

251. κακύνει : middle, 'art thou not acting basely?'

252. ἔπαθες . . . παθεῖν : πάσχειν is used in speaking of receiving good treatment as well as bad.

253. οὐδέν : probably accus. of extent, 'in nothing.'

255. μηδέ, κ.τ.λ. : optative expressing a wish, 'may ye not be,' &c.

256. βλάπτοντες οὐ φροντίζετε, 'think not how ye injure.'

257. τοῖσι πολλοῖς πρὸς χάριν, 'to win favour with the many.'

258. ἀτὰρ τί δή, κ.τ.λ., 'what did they think this clever device to be, that they,' &c.

τοῦτο : direct accus. ; τί σόφισμα, second (predicative) accus. governed by ἡγούμενοι.

260. τὸ χρῆν : inf. with the neuter article = a noun, 'necessity,' 'fate.' πότερα, 'whether,' answered by ἤ. may be omitted in translating. Cf. l. 315.

263. τείνει, 'threaten.'

264. ἥδε γε, 'she, of all others.'

265. χρῆν : an impersonal verb, imperf. 3rd pers. sing. ; strictly ἐχρῆν, but the augment is generally omitted in Attic Greek.

προσφάγματα : plur. for sing. in apposition to Ἐλένην, 'as a victim.'

266. Helen, the wife of Menelaus, by faithlessly deserting her husband for Paris, had been the cause of the Trojan war.

268. οὐχ ἡμῶν τόδε, 'this is not our business.'

269. ἡ Τυνδαρίς, 'the daughter of Tyndareus,' i. e. Helen, so beautiful that she was called 'the world's desire.'

εἶδος : acc. of respect.

271. τῷ μὲν δικαίῳ, κ.τ.λ., 'on the score of justice I urge this plea.' τῷ . . . δικαίῳ, dat. of respect.

ἀμιλλῶμαι, 'I contend with (him).'

τόνδε . . . λόγον : cognate accusative, 'with this argument.'

273. Cf. l. 147.

278. τῶν τεθνηκότων ἄλις : sc. ἐστί, i.e. 'no need of more to die.'

279. ταύτῃ, 'in her' (touching Polyxena as she speaks).

282. οὐ τοὺς, κ.τ.λ., 'it is not meet for those who are powerful to use their power in things which are not necessary.' μή, generic use = 'the class of unnecessary things.'

283. εὖ goes with πράξειν.

δοκεῖν, 'to think.'

284. 'For I too lived (lit. 'was') once, but now I live no more.'

286. ἀλλά : often used in a pleading sense, 'nay.'

γένειον : see l. 147.

288. φθόνος : lit. 'envy,' so 'it is invidious,' 'a hateful thing.'

292. αἵματος, 'the shedding of blood.'

περί : anastrophe.

κεῖται : lit. 'lies,' so 'is laid down.'

293. The reputation of Odysseus for wisdom stood high among the Greeks.

294. λόγος, κ.τ.λ., 'the same utterance . . . hath not the same power.'

299. τῷ θυμουμένῳ, 'in thy wrath.' Note the neut. partic. as a noun, rare in prose.

300. δυσμενῇ, 'as thine enemy.'

ποιοῦ φρενί : lit. 'make for thyself in thy mind,' i.e. 'imagine,' 'regard.'

305. δοῦναι : in apposition to ἄ, '(namely) that I would give.'

308. φέρηται, 'carries off for himself,' 'wins.'

310. κάλλιστ' ἀνὴρ : ἀνὴρ is emphatic, 'most nobly as a man,' i.e. 'as nobly as a man could.'

311. βλέποντι : lit. 'seeing,' i.e. 'while he lives.'

312. χρώμεσθα : a play on the double meaning of the word : (1) 'use,' (2) 'use as a friend,' 'respect.' Cf. similar double meaning of Latin *uti*.

315. πότερα : see note on l. 260. Odysseus imagines the warriors debating among themselves.

317. καὶ μὴν, 'moreover,' introducing an additional reason.

318. κεί = καὶ εἰ, 'even if.'

πάντα, 'everything,' i.e. 'anything.' The general sense is that the Greeks regarded due funeral honours as more important than any honours during lifetime.

ἀρκούντως ἔχειν = 'to be enough, suffice.' Cf. εὖ ἔχειν, κακῶς ἔχειν, κ.τ.λ.

320. ὄρασθαι : probably middle, 'to see for myself.'

διὰ μακροῦ : i.e. 'lasts for long.'

321. πάσχειν : in Greek the subj. of the infin., if it is the same as that of the principal verb, is usually omitted; 'if thou sayest that thou art suffering.'

322. παρ' ἡμῖν, 'among us' (Greeks).

326. τόλμα : contracted for τόλμαε, 'endure this bravely.'

εἰ κακῶς νομίζομεν : emphasis on κακῶς, i.e. 'if our habit of honouring the noble man be evil.'

νομίζομεν : original sense, 'we have a custom.'

327. ἀμαθίαν ὀφλήσομεν : i.e. we must be content to be thought ignorant.

328. οἱ βάρβαροι : used contemptuously of the Trojans.

329. ἡγείσθε . . . θαυμάζετε : imperatives used ironically.

330. ὡς ἂν : final, 'that so Hellas may prosper.' Because if the Trojans do not honour their friends and brave dead, things will go badly with them and Hellas will be victorious.

332. τὸ δούλον = ἡ δουλεία.

335. φροῦδοι : understand εἰσί.

338. μή = ὥστε μή.

340. πείθε, 'use persuasion.'

345. θάρσει, 'fear not.' Zeus was the god of suppliants, and he who rejected the suppliant might incur his wrath.

346. ὡς, 'for,' 'since.'

τοῦ τ' ἀναγκαίου χάριν, 'both because of necessity,' neut. adj. with article used for abstract substantive.

347. χρήζουσα : in a causal sense, 'and because I desire to.'

350. τοῦτό μοι, κ.τ.λ., 'this was the first (or the 'chief') thing in my life' that I was a king's daughter; or perhaps 'this was the beginning of my life.'

Φρυγῶν : used here for Trojans.

351. ἐθρέφθην : aor. pass. τρέφω : 'fair hopes' are personified; they were the goddesses who tended the childhood of Polyxena.

352. ζήλον, κ.τ.λ. : lit. 'involving (or causing) no small emulation (in others) for my marriage, as to whose home and hearth I should come,' i.e. there were many rivals

for her hand, and much debate as to whose bride she would be. The whole might be rendered 'causing in men's minds much zeal for my marriage, as they questioned to whose house,' &c. To suppose that Polyxena means to say that she was herself eager for marriage would destroy the delicacy of the passage.

355. γυναιξί, κ.τ.λ. This line violates the law of the caesura, and is perhaps interpolated.

μέτα : anastrophe ; its use with the dative case meaning 'among' is very rare except in Epic poetry.

ἀπόβλεπτος : from ἀποβλέπω, 'to look away from all objects at one' ; hence = 'gazed upon by all,' 'admired of all.'

356. τὸ καθανεῖν : acc. of respect.

358. εἰωθός : in the unusual sense of 'habitual' ; cf. τὸ εἰωθός = 'habit.'

359. δεσποτῶν : gen. governed by τύχοιμι.

φρένας : acc. of respect with ὤμῶν.

360. τύχοιμ' ἄν : note the repetition of ἄν, 'perhaps I may chance upon.' Note that ὅστις is sing. after a plural antecedent. This often happens with ὅστις.

362. ἀνάγκην, 'laying upon me the task (lit. the necessity) of bread-making in his palace.'

363. κερκίσιν τ' ἐφειστάναι : the κερκίς was the rod or comb by which the transverse threads of the woof were pressed or combed down tightly, so as to make the web close. Perhaps the loom generally is meant here (the part being put for the whole), 'to stand at the loom.' ἐφειστάναι, short form of the inf. perf. act. (intransitive). See Appendix, Note C.

366. χρανεῖ : fut. χραίνω, 'will defile.'

367. ἀφίημι, 'I renounce.' ἐλεύθερον, emphatic. 'while it is free.'

368. προστιθείσα, 'dedicating,' 'consecrating' ; Lat. *ad-dicens*.

370. του : enclitic for τινός.

ἐλπιδος . . . δόξης . . . θάρσος, 'encouragement in any hope or expectation.'

372. μηδέν : acc. of extent, 'in nought.'

373. συμβούλου μοι, 'join in my wish.'

377. μᾶλλον is strictly redundant, but emphasizes the comparison, 'far more happy.' Cf. 'the most highest.'

378. μὴ καλῶς, 'ignobly.'

379. δεινός, κ.τ.λ. : a metaphor from coins. It is as easy to recognize the stamp of noble birth as it is to know a coin by its royal 'image and superscription.'

380. ἐσθλῶν γενέσθαι = 'noble birth'; explanatory infinitive.
ἐπὶ μείζον ἔρχεται, 'goeth on to greater,' 'waxes ever greater.'

381. τοῖσιν ἀξίοις. 'in those who are worthy of it.'

382. 'Nobly said, my daughter; but to the noble aim sorrow is added.'

τὸ καλόν: lit. 'the beautiful' was to the Greeks the ideal of human virtue. It expresses the idea of moral beauty.

386. ἡμᾶς: i. e. Hecuba herself.

388. According to the legend that Paris, the famous archer, slew Achilles by shooting him in the heel, the only place where he was vulnerable, since his mother Thetis held him by the heel when she dipped him in the Styx to make him invulnerable.

391. ἀλλά: sometimes interpolated in this way, like the German *aber*, 'at any rate.'

395. μηδέ, κ.τ.λ., 'and would that we had not even had this (death)!' ὄφειλον, lit. 'I ought' to have done so and so came naturally to be used for 'would that I had,' so we often find εἴθε (*utinam*) with it in this sense, or more commonly the aor. ὄφειλον. The negative, therefore (which properly negatives the subordinate verb, which is not here expressed), is rightly μή, not οὐ, after the idea of duty' (Sidgwick).

396. πολλή γε: γε in a negative sense, 'nay.'

397. οὐ γάρ, κ.τ.λ. The word ἀνάγκη (cf. l. 362) suggests that Hecuba is forcing Odysseus as though she were his mistress and he her slave. Note that the participle (instead of the infinitive) is used with a verb of perception (οἶδα) and the nom. case because the subject is the same as that of the principal verb, 'I know not that I have.'

398. ὅποια, κ.τ.λ.: lit. 'as (ὅποια adverbial for ὡς) ivy, as (ὄπωσ = ὡς) to the oak (gen. of aim) so will I cling to her.' The 'as' is repeated to give additional pathos. She suits the action to the word.

401. αὐτοῦ: adverb, 'here.'

403. χάλα: understand τὴν ὀργήν.

407. ἀσχημονῆσαι, 'to act in unseemly fashion.'

ἐκ, 'by.'

νέου: because Odysseus would command his young attendants to drag Hecuba away.

408. πείσει: 2nd fut. sing. mid. πάσχω.

μή σύ γε: sc. ταῦτα ποίει, 'act thus.'

409. ἀλλά: cf. l. 286.

410. δός : with two constructions ; 'give me thy hand and let me lay cheek to cheek.'

416. ὦν : agreeing with νόμφοσ and ὑμέναιοι implied in the adjectives.

418. ἐν Ἄιδου, 'in (the house) of Hades.' Cf. expressions like 'in St. Paul's.'

419. δράσω, τελευτήσω : subjunctives.

421. ἡμεῖσ δέ . . . γ', 'aye, but I'—the particles δέ γε imply that she goes beyond what Polyxena says, 'It is worse to lose fifty children than to die a slave.'

422. σοι, 'for thee'; a pathetic touch. She will carry a message to the unseen world for her mother.

425. τῆσ . . . τύχησ : gen. of cause.

426, 427. χαῖρε . . . χαίρουσιν : a play on the double use of χαίρω, which literally means 'rejoice.' 'Farewell' and 'fare well' give the corresponding play on words in English. Shakespeare furnishes many examples of similar plays on words in pathetic passages (e.g. in *Richard II*, ii. 1. 74, 'Old Gaunt indeed, and gaunt in being old'; iii. 3. 180, 'In the base court? Base court, where kings grow base').

427. Understand χαῖρε from l. 426. Polyxena thinks of Polydorus as still amongst the living. Cf. note on l. 73.

429. πάντα, 'in all respects, 'in everything.' Acc. of respect, equivalent to adverb (πάνυ). 'Coming events cast their shadows before' in the mind of Hecuba.

430. θανούσῃσ, 'in death,' agreeing with σοῦ understood from τὸ σόν.

432. μ' . . . κάρα : double accus. after ἀμφιθείσ = 'wrapping my head.'

433. ἐκτίτηκα : perf. used for pres., probably neuter in meaning, καρδίαν being acc. of respect; 'I melt in my heart,' i.e. 'my heart is melted.'

436. μέτεστι δ' οὐδέν, κ.τ.λ., 'I have no more part in thee except such time as I am passing betwixt (this moment and) the sword and Achilles' pyre,' i.e. 'all that is left to me is the passing to the sacrifice and the dread moment of sacrifice.' μεταξύ is occasionally used with one substantive implying the limit between that and something else; 'the sword and pyre' form one expression, summing up the horrors of the sacrifice. Cf. Tennyson's *Dream of Fair Women*, 'Touched, and I felt no more.' Cf. l. 521.

440. ἀπώλόμην : aor. in special sense, 'I am undone.'

442. ἴδοιμι, 'may I see.'

443. εἶλε : i.e. she was the cause of Troy's capture.

444-483. First στάσιμον.

An ode sung by the entire Chorus after taking up their position round the altar in the orchestra. The Chorus speaks in the singular.

SORROWS OF THE CAPTIVE TROJAN WOMEN.

Wind, oh wind of the Ocean,
 Which the swift sea-going barks
 Bearest o'er the surging sea,
 Whither wilt thou take me, wretched?
 Whose palace shall I come to
 Bought in slavery?
 Haven of Dorian land
 Or Phthian, where men say Apidanus,
 Father of fairest waters,
 Maketh fat the furrows?
 Or of the islands one, hurried in sorrow
 By the oar that sweeps the sea,
 Bearing pitiful life in the houses,
 Where the new-created palm
 And the laurel rear their holy boughs,
 Glory of her pangs divine,
 To Leto the beloved?
 With the maids of Delos shall I sing the praises
 Of the golden fillet? and the bow
 Of Artemis the goddess?
 Or in Pallas' city
 Shall I on the saffron banner
 Yoke the horses to the car
 Of Athene, charioted in glory,
 Brooding on the curious flower-bespangled web,
 Or the race of Titans
 Which with flaming thunderbolt
 Zeus, the son of Kronos, lulls to slumber?
 Woe! for my children,
 Woe! for my fathers, and my country, which in smoke
 is whelmed
 Smouldering, spear-captured
 By the Argives; but I in strange land am called
 Bond-servant, leaving Asia,
 Receiving Europa's habitation,
 Even the chambers of Hades.

445. ἄτε : Doric form; so throughout.

448. τῷ : dative of advantage. Take it with οἶκον.

450. ὄρμον : accus. of place to be reached. See note, l. 146. The Dorians were one of the three great races of the Greeks (Ionian, Dorian, Aeolian). Sparta and Corinth were Dorian.

451. Φθιάδος in Thessaly, the home of Achilles.

453. Ἀπιδανόν : a river watering the rich plains of Thessaly; tributary to the Peneus.

455. νάσων depends on ὄρμον in l. 450, 'or to (some harbour) of the islands . . . where.'

457. οἰκτράν, κ.τ.λ. : the line comes in here rather awkwardly, but must be taken prospectively of her condition as a slave in the house after landing on the island.

458. ἔνθα, κ.τ.λ. : the island is Delos; the story was that Latona came to Delos and gave birth to Apollo and Artemis, and in honour of their birth the palm and the bay-tree were created by Zeus.

πρωτόγονος, 'created for the first time,' 'new-created.'

459. ἀνέσχε : sing. for plur., 'reared.'

461. ὠδίνος . . . δίας : Latona's travail brought forth children of Zeus, Apollo and Artemis.

462. Artemis was worshipped with song and dance by the maidens of Delos. Cf. Horace, *Carm. Saec.* On earth she was the huntress goddess. See illustration. The τε after Ἀρτέμιδος is out of place and properly connects ἀμπυκα and τόξα. Delos was solemnly purified by the Athenians in the year B. C. 426. Euripides may be alluding to this as familiar to his hearers, and if so, this helps to fix the date of the play.

466. The city of Pallas is, of course, Athens. At her great festival (the Panathenaea) the sacred vestment (*peplus*) was carried in procession embroidered with a representation of the goddess in her war-chariot going out to do battle against the Titans or Earth-giants who rebelled against Zeus. Perhaps the picture of the Titans was on the reverse side of the vestment. The battle is the subject of the sculptures on the frieze of the Parthenon, the magnificent temple of the virgin-goddess (*παρθένος*) on the Acropolis at Athens.

469. ζεύξομαι : not of course to be taken literally. She would work the picture in embroidery. Slave-girls were employed in embroidering the vestment.

479. ἐν ξείνῃ χθονί : a pathetic touch. Cf. in the Psalms, 'How shall we sing the Lord's song in a strange land?'

482. θεράπναν means either (1) 'handmaid' = θεράπαιναν or

(2) 'dwelling.' The latter seems to be always the sense in Euripides. *θεράπναν* will then be the accus. governed by *ἀλλάξασ'*. If the word be taken to mean 'handmaid,' then it is in apposition to *Ἀσίαν* and *θαλάμους* is direct object of *ἀλλάξασα*.

483. *Ἄιδα* : Doric for *Ἄιδου*, genitive. *θαλάμους* in apposition to *θεράπναν*. The happy married life in Troy is to be exchanged for the misery of slavery in a strange land, to her literally the chamber of death.

ἀλλάξασα, 'receiving in exchange.' *ἀλλάσσω*, original meaning 'change'; then 'give,' or as here 'receive, in exchange.'

484-628. Second ἐπεισόδιον.

Talthybius comes to fetch Hecuba to perform the last rites for Polyxena. He tells the story of the sacrifice. Hecuba sends a female attendant to fetch lustral water from the sea. She goes herself to the tents to fetch other necessaries.

484. *δήποτε*, 'so lately.'

488. *πότερα* : understand *λέξω*. Omit *πότερα* in translation.

489. A difficult passage. Probably Mr. Sidgwick gives the right solution, understanding *ὕμᾱς* (*θεοῦς*) as subject of *κεκτῆσθαι*. Translate, 'O Zeus, what shall I say? (Shall I say) that thou beholdest men? Or that ye gods have gained this false repute, idly and in vain, being reputed to be a race of gods, whereas (*δέ*) chance overruleth all things among men?'

ἄλλως = 'otherwise than is right,' so 'without aim or purpose,' 'idly,' 'in vain.'

494. *ἀνέστηκεν*, 'is overthrown'; an unusual sense of the word.

497. *ὅμως*, 'nevertheless may it be my lot to die.'

499. *ἀνίστασ'* : *ο* is elided; pres. imper. mid.

μετάρσιον, 'up.'

501. *τίς οὔτος*, κ.τ.λ. : a condensed expression for *οὔτος, τίς εἶ ὅστις οὐκ ἔᾱς*; *οὔτος* is often used in exclamations, 'You there!' Translate, 'Let me be; who art thou? Why dost thou not let my body lie?'

503. *Ταλθύβιος ἦκω* : short for *Ταλθύβιος εἰμί, καὶ ἦκω*.

504. *μετά* : sc. *σε*, 'in quest of thee.'

505. *κάμέ*, 'me too,' as well as my daughter.

506. *δοκοῦν* : cf. l. 121, 'because it is resolved.'

506. ὡς φίλα, 'what welcome tidings.'
511. οὐκ ἔρι, 'thou hast not then.'
513. ἄπο : anastrophe.
514. τοῦτι σέ = τὸ ἐπὶ (crasis) σέ, 'as touching thee.' Cassandra and Helen were still alive, and (as she thought) Polydorus. But she can think now of none but Polyxena.
515. ἄρ' αἰδούμενοι, κ.τ.λ., 'was it with reverence, or did ye come to dreadful violence, as though ye slew an enemy?'
518. κερδᾶναι : with bitter irony, 'to gain a double meed of tears.'
520. πρὸς τάφῳ τε : understand ἔτεγγα. Translate, 'and I wept too at the tomb.'
521. You should read the story of the similar death of Iphigenia at Aulis in Tennyson's *Dream of Fair Women*. Cf. l. 436.
522. ἐπὶ σφαγᾶς, 'to see the sacrifice.'
523. χερὸς, 'by the hand,' gen. of the part taken hold of. Cf. ll. 64, 543.
524. ἔστησε, 'made her stand.' See Appendix, Note C.
525. λεκτοὶ . . . ἔκκριτοι νεανίαί, 'chosen youths select.'
526. σκίρτημα μόσχου σῆς, 'the struggles of thy daughter.'
529. σημαίνει δέ μοι, 'and he signs to me.'
533. Note the difference between σιγή, σῆγα, σίγα (σίγαε).
ἔστησ' : a is elided. The old man likes to dwell on his own part in the ceremony.
535. δέξαι : aor. mid. imper.
μοι : ethic dative, 'I pray thee.'
536. νεκρῶν ἀγωγούς, 'bringers forth of the dead,' ἀγ. being used as substantive here.
539. λῦσαι with δός, 'grant to us to loose.'
542. ἐπηύξατο : lit. 'added their prayer,' or 'joined his prayer.'
543. κώπης : gen. of part taken hold of, 'by the hilt.' Cf. ll. 64, 523.
546. ἐφράσθη : for the mid. ἐφράσατο, 'perceived.'
552. αἰσχύνομαι, with infin., 'I am ashamed (i.e. refuse) to be called.' Note the difference between αἰσχύνομαι with infin. and with participle. αἰσχ. εἶναι = 'I am ashamed to be (and am not i.e. refuse to be.) αἰσχ. ὦν = 'I am ashamed at being (what I am).' φαίνομαι has a similar double construction.
553. ἐπερρόθησαν, 'murmured applause.'
556. οὐπερ, '(of him) whose power.'
563. τόδε : sc. στέργον, governed by παῖσιν.

565. *χρηΐεις* : sc. *παίειν*.

ἴδε = *hicce*, 'see, here.'

566. *ὁ δ' οὐ, κ.τ.λ.* This figure of speech (the juxtaposition of two contrary expressions) is called oxymoron.

568. *καί*, 'even.'

571. *ἀφῆκε πνεῦμα*, 'yielded up her spirit.'

576. *τοιῶδε, κ.τ.λ.*, 'heard such taunts (*κακά*) as these.' *τοιόσδε* is regularly used in reference to what follows. But in l. 580 it refers to what precedes.

579. *περισσά* : adverbial, 'exceeding brave of heart.'

583. *ἐπέζεσε* : *ἐπιζέω*.

584. *ἀναγκαῖον*, neuter adj. for abstract subst. : 'necessity, doom.' *θεῶν*, perhaps a predicate. 'This doom (is) from the gods.'

587. *τόδ' οὐκ ἔα με*, 'this one [i. e. another grief] doth not let me rest.'

588. *διάδοχος* : used here in an active sense 'making woes to succeed on woes,' 'bringing one woe after another.'

589 ff. 'I could not blot out of my mind thy suffering, so as not to mourn it; and yet the excess of grief thou hast taken away, because men have brought me tidings of thy nobleness.'

592 ff. General sense, 'Bad land can be made to give good crops by a good season, good land will fail, if the season be bad; but the evil man will always be evil, and the good man good.'

τυχοῦσα . . . ἀμαρτοῦσα : conditional. 'if it receive,' 'if it miss.'

595. *ἄνθρωποι* : this is called the construction of the whole and the part, the whole being put first and then the two parts, *ἄνθρωποι . . . ὁ μὲν . . . ὁ δέ*. Translate, 'while in men even the evil man . . . the good man.' See l. 1185.

598. *διέφθειρε* : lit. 'nor doth he corrupt,' i. e. 'nor is his nature changed.' The aorist is used for the present in statements of proverbial truths. Hence it is called the gnomic aorist (*γνώμη*, a proverb or maxim).

600. General sense, 'And yet there is a great deal in a good education.' *ἔχει γε*, 'and yet to have been brought up well carries with it at least (*γε*) the teaching of the good.'

τοῦτο : i. e. *τὸ ἐσθλόν*.

602. *οἶδεν* : emphatic, 'he *knows* that which is base (and therefore is without excuse if he does not avoid it) learning it by the law of the good.'

κανών is here used of the standard of right.

603. 'And yet these are but random shafts of thought.'
Cf. Tennyson, *In Memoriam*, lxxxvii :

'When one would aim an arrow fair,
But send it slackly from the string;
And one would pierce an outer ring,
And one an inner, here and there;
And last the master bowman, he,
Would cleave the mark.'

605. μή . . . μηδένα : double negative, prohibitive in sense, 'that none touch my daughter.'

μοι : ethic dative.

606. τοι : introducing a maxim, or proverbial saying, 'know that in the countless army host.'

608. κακός : i. e. is regarded as an evil man (by his evil companions).

609. The preparation of bodies for burial was regarded as a most sacred duty by the Greeks. The corpse was washed, anointed with the most precious perfumes, and dressed in a splendid garment.

610. ποντίας ἁλός : partitive gen., either (1) with ἔνεγκε, 'some sea water' ; or (2) with βάψασα, 'dipping it in,' &c. Cf. the beautiful lines of the poet Keats,

'The moving waters, at their priestlike task
Of pure ablution round earth's human shores.'

612. νύμφην, κ.τ.λ., the figure of putting contradictory words (adj. and subst.) together in this way is called oxymoron. Cf. l. 566. 'A bride yet not a bride, a maid no more a maid,' 'virgin wife and widowed maid.'

613, 614. προθῶμαι θ' ὡς μὲν ἀξία, κ.τ.λ. Touchingly beautiful sentences, but difficult to translate, because much would be supplied by the gesture of the actress. Translate, 'And (that I may) lay her out as she deserves, how? I cannot—but as I can.' The μὲν is answered by δέ. In prose it would be, 'Not as she deserves but as I can.' οὐκ ἂν δυναίμην is parenthetical. Note use of indirect optative with ἄν for the direct present. πόθεν, lit. whence?

τί πάθω ; what am I to do (lit. suffer) ?

618. κλέμμα, 'any stolen thing from her home (in Troy).'

619. 'Ah! vision of my home, alas! once happy halls!
O Priam, lord of wealth surpassing fair, in children most
Ilest.'

623. εἶτα δῆτα : i. e. in spite of the vanity of riches and power.

ὄγκούμεθα, 'we are puffed up with pride,' one by riches, another by political power.

629-657. Second *στάσιμον*.

THE CURSE UPON THE DAUGHTERS OF TROY AND HELLAS.

For me fated ill,
 For me was fated woe,
 When first Idaean pinewood
 Alexandros hewed him,
 To make his voyage o'er the salt sea surges,
 For love of Helen, whom of women fairest,
 The golden Sun God lightens.
 For toil and slavery
 Far worse than toil are come about me.
 Yea! out of one man's folly,
 Deadly ill to all men
 Came on Simois' land, and woe from others.
 And strife was judged, which 'twixt three daughters
 of the blest
 In Ida a herdsman judged,
 For spear and death and outrage of my halls;
 Yea, too, around Eurotas, the fair-flowing, mourns
 Some tearful Spartan maiden in her home,
 And mother of dead children lays her hand
 Upon her hoary head,
 And tears her cheek,
 Making her nail blood-stained with rendings.

629. *χρῆν*: see note. l. 265. Understand *γενέσθαι* with *συμφορὰν*.

631. *Ἰδαίαν* . . . *ῥῆλαν*: read Tennyson's *Oenone*.

633. *ἐτάμεθ'* = *ἐτάμετο*, 'hewed for himself' (mid.).

634. *Ἐλένας*: read Tennyson's *Dream of Fair Women*, the part where he describes Helen's beauty.

τάν: Doric for *τήν* = *ἤν*. The article is used for the relative, in imitation of the older Greek usage in epic poetry.

639. *ἀνάγκαι* = the forced tasks (lit. necessities) of slavery. See l. 362.

644. *ἐκρίθη* . . . *κρίνει*: a play on the double meaning of *κρίνειν*. Paris 'decided,' i. e. 'fixed irrevocably' the strife between Greeks and Trojans, when he 'decided,' i. e. 'pronounced judgment' between the rival goddesses. The story was that Eris (Strife) in a fit of anger cast a golden apple among the goddesses with the inscription, 'For the fairest.' Paris had to judge between Hera, Athena, and Aphrodite, and gave the prize to Aphrodite, raising the envy of the other two.

645. μακάρων : i. e. the gods.

646. ἀνὴρ βούτας : emphatic. It was a wonderful thing that a mere herdsman should pronounce judgment for goddesses.

651. Λάκαινα. It is supposed that the play was produced in the year 424 B. C. If this is so, there may be an allusion here to the mourning of the Spartan women for the men who were slain or taken prisoners at the capture of Sphacteria in the year 425 by the Athenians under Demosthenes and Cleon.

656. δίαιμον : predicate, 'making her nail blood-stained.'

658-904. Third ἐπεισόδιον.

Hecuba learns the sad truth about Polydorus. Agamemnon comes to fetch her to the funeral rites of Polyxena. She tells him the tale, and appeals for his aid. He fears the army, but at last reluctantly yields so far as to allow a messenger to be sent to Polymestor to ask him to come to see Hecuba, bringing his children.

659. θῆλυν σποράν : poetical for γυναῖκας.

660. στέφανον : a wreath or chaplet was awarded to the victor in the games. The word is of course used here with bitter irony.

661. τί δέ : understanding some word like ἀγγέλλεις or φέρεις.

βοῆς : gen. of cause, 'because of.'

662. ὡς : an exclamation, 'how.'

664. εὐφημεῖν στόμα, 'to speak good-omened words with the mouth.'

στόμα : acc. of respect.

665. καὶ μῆν : generally used to indicate some new actor coming upon the stage, 'see.'

666. ἐς . . . καιρόν, 'just in time for (i. e. to hear) thy words.'

672. ἦς, κ.τ.λ. : lit. 'whose burial was announced to be having zealous attention (σπουδῆν) by the hand of all the Achaeans.' Or perhaps Ἀχαιῶν may be genitive with σπουδῆν and διὰ χερῶς may be adverbial - 'actively.' Translate, 'whose burial I was told was having the anxious active care of all the Achaeans.' Cf. ll. 572 ff.

676. κᾶρα . . . Κασάνδρας : a periphrasis for Cassandra.

678. ζῶσαν λέλακας, 'thou criest aloud of one living.'

λέλακα : perf. with pres. meaning of λάσκω.

682. μοι : ethic dative, 'I thought.'

685. νόμον βακχεῖον, 'a bacchic strain' in allusion to the wild songs of the Bacchanals in honour of Bacchus, 'a frenzied tale of woe.'

686. ἐξ ἀλάστορος, κ.τ.λ., 'lately learning of my sorrows from the avenging god.' She had been forewarned in the dream; l. 72 ff.

688. ἔγνωσ γάρ, 'knowest thou then.'

689. δέρομαι. She seems to see the dreadful deed in imagination.

690. ἕτερα, κ.τ.λ. : i. e. 'one set of woes after another.' 'woes upon woes light upon me' Latin *altera super altera*. ἀπό : lit. 'springing from,' each woe being regarded as the result of a previous woe.

692. ἐπισχῆσει : lit. 'shall stop me,' 'shall come upon me.'

698. κυρῶ : present used vividly for past tense.

699. πέσημα : substantive used rather strangely with a gen. of the instrument of the fall, 'felled by gory spear.'

701. πόντου : gen. governed by the ἐξ in ἐξήνεγκε.

ἔμαθον, 'I understood' (all too well).

705. παρέβα : Doric for παρέβη, 'escape me.'

709. τίς γάρ; 'who then?'

οἶσθα, 'knowest thou how to?' i. e. 'canst thou?'

711. ἔν, 'where,' i. e. 'with whom,' governing the indic. in this sense.

712. ὡς : final, 'in order that.'

714. ἄρρητα : perhaps understanding λέγω from preceding line.

718. διεμοιράσω : aor. mid. indic. 2nd pers. sing. διαμοιράω. Note that the *a* is kept in the aorist after *ρ*.

722. ἔθηκεν, 'made.'

724. ἀλλὰ . . . γάρ, κ.τ.λ. : the ἀλλὰ belongs to σιγῶμεν, the sentence with γάρ being a parenthesis, 'but let us from henceforth keep silence, for,' &c.

727. ἐφ' οἷσπερ : condensed for ἐπὶ τούτοις ᾗ, 'on those conditions which.'

731. τὰκεῖθεν : ἐκεῖθεν for ἐκεῖ, 'all things there.'

732. ἐστίν : supply πεπραγμένον.

733. ἐπὶ σκηναῖς : the body lay at the back, near the tents.

734. Ἀργείων (ἐστί), 'he is not (one) of the Argives.' The two sentences are loosely coordinated.

737. δράσω, προσπέσω : deliberative (aor.) subjunctives. φέρω : deliberative pres. subj.

745. ἄρα, κ.τ.λ. : lit. 'can it be that I am (ἄρα . . . γε) reckoning this man's mind more (than I ought) in the

direction of (πρός) hostility (adjective in the neuter used for abstract substantive) when he is not (gen. abs.) hostile? General sense, 'is this man really my friend after all?'

748. ἐς ταυτόν : supply ἐμοί, 'to the same (conclusion) as I have' (τὸ αὐτόν for τὸ αὐτό).

ἐγώ : supply βούλομαι.

751. κἄν, 'even if,' καὶ ἔάν. Translate, 'whether or not.'

752. γουνάτων, κ.τ.λ. : genitives of part taken hold of, 'I implore thee by (i.e. clasping) these knees of thine.' This use is confined to poetry. Cf. l. 147.

756. τιμωρουμένη : note the difference of meaning and construction between τιμωρεῖσθαι and τιμωρεῖν. See Vocabulary or Lexicon, 'so long as I punish.'

758. καὶ δῆ : used in calling attention. Translate, 'to what aid, then, dost thou,' &c.

760. οὗ : governed by κατα in the verb, 'o'er which.'

764. οὐ τῶν, κ.τ.λ. : supply ἐστί, 'he is not one of.'

766. ἀνόνητά γε, 'yea, all in vain,' neut. pl. of adj. used as adverb. Supply ἔτεκεν.

769. ποῖ . . . χωρίσας, 'whither . . . sent he him apart?'

774. τίνος, κ.τ.λ. ; supply 'could he have perished?' Translate, 'by whose hand else?'

776. τοιαῦτ', 'even so' (lit. such things). A natural way of saying 'yes.'

782. ὧδε : pointing to the mangled corpse.

784. λοιπόν : sc. ἐστί, 'there is no evil left for me to suffer.'

786. τὴν τύχην αὐτήν : i.e. 'evil fortune personified' (δυστυχία). No one can be more unfortunate than I except 'Misfortune' herself.

787. ὧν περ οὔνεκα, 'for what cause.'

791. τοὺς : sc. θεούς.

793. ἐμοί perhaps with κοινῆς, 'though he oftentimes shared the board with me at my house' ('in my roll of friendship being first among my friends').

794. ξενίας, κ.τ.λ. : abstr. for concrete = ξένων, 'in the number of my friends.'

795. τυχῶν ὄσων, κ.τ.λ., 'obtaining what he ought (to have obtained),' i.e. due hospitality, 'and receiving anxious care at my hands.' The lines 794 and 795 are perhaps spurious.

799. χῶ, κ.τ.λ., 'and the (καὶ ὁ) law that is above all gods.' The sense is that the gods themselves are under the rule of the eternal law of right and wrong.

800. νόμῳ, κ.τ.λ. : supply εἶναι, 'for by law (or custom) we believe the gods to exist.' Another argument to prove the supremacy of law. Belief in the existence of God is enjoined to mankind by commandment. The exact meaning of the word νόμος is difficult to give in English. Euripides plays on the different meanings of the word.

801. καὶ ζῶμεν, κ.τ.λ., 'and (by law) we live having things unjust and just defined for us.'

ᾠρισμένοι : middle voice, in the sense of having something done for oneself.

802. ὅς : the antecedent is νόμος, 'and if this law.'

ἀνελθών : lit. 'coming up to thee,' i.e. 'being referred to thee.' Agamemnon was, as it were, the final court of appeal.

διαφθαρῆσεται, 'shall be dealt with corruptly.'

803. δώσουσιν : the subject is the same as the antecedent to οἴτινες.

804. φέρειν : see Vocabulary.

805. ἴσον, 'equal,' i.e. 'just,' 'impartial.' τῶν ἐν ἀνθρώποις, 'in human affairs.' Note the emphatic double negative.

806. ἐν αἰσχρῷ θέμενος : lit. 'putting among the disgraceful,' i.e. 'regarding as disgraceful.'

807. ὡς, κ.τ.λ. : as a painter stands a little way off to get a better view of his picture.

τε would in prose follow ὡς.

812. ποῖ, κ.τ.λ., 'whither dost thou withdraw thy foot from me?' The accus. μ' is governed by ὑπεξάγεις πόδα, which forms one phrase equivalent to ὑποφεύγεις. For the use of ὑπό in composition see note l. 6.

816. πειθῶ, κ.τ.λ., 'but persuasion, which is alone the ruler among men, we do not any more strive to learn to the utmost (ἐς τέλος) by offering rewards.' The meaning is that education ought to include the art of persuasion. The Athenians paid large sums to the so-called 'Sophists' who taught rhetoric and general education. The passage is a sly hit at the insufficiency of education in the time of Euripides.

818. ἵν' ἦν πωτέ : this is an example of ἵνα used with the indicative to express a purpose that might have been, but has not been fulfilled. Translate, 'in order that it might have been possible to persuade.'

819. βούλοιοτο : indefinite optative, 'whatsoever one might wish.'

821. οἱ μὲν τοσοῦτοι. 'the (so) many children (that I had).'

823. τόνδε, 'yonder.' She points to the smoke yet rising from the ruins of Troy, and visible from the Chersonese.

824. τοῦ λόγου . . . τόδε, 'this part of the argument.'

827. ἡ φοιβάς, κ.τ.λ., 'whom the Phrygians call Cassandra the inspired.' Either the accus. or nom. may be used after καλοῦσι. The emphasis is on φοιβάς. Κασάνδρα is an emendation proposed by Hermann for the manuscript reading Κασάνδραν. If the manuscript reading be retained the line would mean 'the prophetess whom the Phrygians call Cassandra.' But there would be little point in saying that the Phrygians called her Cassandra, unless she had two names, one Greek and the other Phrygian.

828. ποῦ, 'in what action.'

830. χάριν τίν', 'what return for.'

834. καλῶς goes with both δρῶν and δράσεις.

ὄντα κηδεστήν, 'one who is thy kinsman' (by marriage, because he was brother to Cassandra).

836. εἴ μοι γένοιτο : εἰ with the optative expresses a wish for something not yet attained, 'Oh that I might have.' It is really the protasis of a condition with the apodosis suppressed. (See Appendix, note A.)

838. Δαιδάλου : Daedalus, lit. 'cunning worker,' the famous artist of Crete, who worked for Minos, king of Crete.

843. εἰ καὶ μηδὲν ἔστιν, 'although it be as nought,' i. e. either 'nothing to thee' or 'of no avail.' Others interpret, 'although she (ἡ πρεσβύτις) be as nought.'

ὄμως : supply παράσχεις.

844. ἔσθλου : supply ἐστίν, 'it is the part of.'

845. τοὺς κακοὺς : object (not subject) of δρᾶν κακῶς.

846. συμπίπτει : probably a variety for συμβαίνει, 'happen.'

847. ἀνάγκας : here used in the sense of 'relationships,' like the Latin *necessitudo*.

διώρισαν : gnomic aorist, 'define.'

848. Agamemnon, Hecuba's natural enemy, is now her friend, while Polymestor, who ought to be her friend, is become her enemy.

τιθέντες, 'making,' a use very common in poetry.

851. δι' οἴκτου . . . ἔχω, 'hold in pity' = 'pity.'

853. τοῦ δικαίου governed by οὔνεκ'.

854. φανείη : the subject is probably δοῦναι δίκην, 'if haply any way of vengeance should appear possible.'

854-5. The ὥστε follows πως, 'if it i. e. vengeance δίκη) might come (frequent use of φαίνομαι in tragedy for the appearance of a deliverer, in some way (πως) so as to be well with thee, (and if) at the same time I might not seem,' &c. Agamemnon

is thinking of his own interests. He does not wish the army to think that he is planning vengeance upon Polymestor in order to please Cassandra.

857. ἔστιν . . . ἧ: lit. 'there is (a point) in which' = 'in some wise.'

860. χωρίς, κ.τ.λ.: this is Hecuba's private matter and has nothing to do with the army.

861. πρὸς ταῦτα: lit. 'looking towards,' 'having regard to these things.' Translate 'therefore.'

862. προσαρκέσαι: infin. depending on the adj. ταχύν, 'swift to aid.'

864. Even the great king Agamemnon is a slave.

866. πόλεος, a form of the genitive found in the Attic poets.

867. εἴργουσι, κ.τ.λ.: (1) either (taking the μή with χρῆσθαι) 'prevent him from following his own inclination according to his better judgment.' In this case μή is the regular redundant use of μή with the infinitive after verbs of preventing; 'prevent him so as not to use,' i.e. 'prevent him from using.' But μή seems naturally to belong to κατὰ γνώμην. (2) Or (taking μή with κατὰ γνώμην) 'force him to adopt a course of action not in accordance with his better judgment.' But this involves an unusual rendering of εἴργουσι. On the whole, 2) seems preferable.

868. πλέον νέμεις, 'assignest more weight than is right.'

870. ξύνισθι: from ξύνοιδα; lit. 'know with me,' i.e. 'be in the secret with me,' 'connive at it.'

871. συνδράσης . . . μή: the aor. subj. is regularly used with μή to express a prohibition. Cf. the Latin use of *ne* with perf. subj.

872. ἑπικουρία = ἐπικουρία. The elision of the first vowel of a word after a preceding vowel is called prodelision. Cp. 1125.

873. πάσχοντος, κ.τ.λ.: gen. abs. 'when the Thracian suffers.'

πέισεται: fut. of πάσχω.

874. μή δοκῶν: supply εἴργειν.

ἔμην χάριν for ἐμοῦ χάριν, as we say 'for my sake,' as well as 'for the sake of me.' Cf. l. 1243.

875. τὰ . . . ἄλλα: acc. of respect.

θάρσει: parenthetical.

882. τὸν ἐμὸν φονέα: Polymestor has murdered Hecuba as well as Polydorus.

883. ἀρσένων: gen. of the object, 'power over men.'

884. General sense, 'Many women can overcome one man, especially when they use craft.'

885. μέμφομαι, 'distrust,' 'despise.'

886. Αἰγύπτου: the daughters of Danaus murdered the sons of Aegyptus, who were to be their husbands, on their wedding night. There were fifty sons of Aegyptus and fifty daughters of Danaus. Only one son, Lynceus, was spared by one of the daughters, Hypermnestra.

887. Λῆμνον: the legend was that the women of Lemnos slew their husbands.

888. τόνδε μὲν, κ.τ.λ., 'cease this talk.'

889. πέμψον . . . ἀσφαλῶς, 'give safe conduct.'

μοι: ethic dative, 'I pray thee.'

890. πλαθεῖσα: aor. pass. (from root πλα-) of πελάζω.

892. σὸν . . . χρέος, 'for thy advantage.' χρέος here used like χάριν (l. 874).

896. μιᾷ φλογί: some word must be supplied, 'consumed in one flame.'

πλησίον, 'side by side.' The bodies were first burnt on a funeral pyre, and the ashes then buried in the earth.

897. κρυφθῆτον: weak aor. pass. subj. dual of κρύπτω.

899. πλοῦς, 'time for sailing.'

οὐκ ἂν εἶχον: lit. 'I should not have had (the means), i.e. 'have been able.'

901. ὀρῶντας, 'watching for.'

902. γένοιτο δ', κ.τ.λ.: Agamemnon distrusts what is to come, 'may all somehow be well.'

905-952. Third στάσιμον.

THE SACK OF TROY.

Thou, O fatherland of Troy,
 City of those not sacked no longer shalt be called;
 So great a crowd of Hellenes holds thee round about
 Sacking with spear, with spear.
 And of thy diadem of towers
 Thou hast been shorn, and sore defiled
 With stain of smoke most pitiful.
 Ah me! no longer shall I walk in thee.
 At midnight I was ruined
 When after feasting pleasant sleep upon the eyes
 Is shed, and from the songs and choral sacrifice
 Making us all to cease
 My lord within his chamber lay,

His polished spear upon the hook,
 Seeing no more the sailors' host
 Treading the land of Ilian Troy.
 But I with binding snood
 Was ordering my hair,
 Gazing in the rays unending
 Of the mirrors wrought of gold,
 That I might fall upon my bed for rest.
 And a cry went up the city;
 This was the shout in Ilium's city, 'Ho!
 Ye sons of Hellenes, when, oh when will ye,
 Sacking the tower of Ilium, come home?'
 Then leaving my dear couch
 With single robe, like Dorian maid,
 Sitting, suppliant of the holy
 Artemis, I gained, ah! nought!
 But seeing my husband slain, am led
 Over the deep salt sea,
 And looking back upon my city, when
 The ship hauled homeward sheet, and me from land
 Of Ilium parted, ah! with grief I swooned,
 Helen, the sister of the Twins, and Ida's herdsman,
 Fell Paris, dooming to a curse, because
 That marriage--marriage none, but some Avenger's woe
 Reft me of my fatherland, and drove from home;
 Her ne'er may ocean's wave bring back again,
 Ne'er may she reach her father's home.

905. This chorus is one of the most dramatic of all the choric songs in Euripides.

908. ἀμφί: separated from κρύπτει by the figure called *τμήσις* ('cutting'), 'hides thee round about,' 'wraps thee round.'

910. ἀπό belongs to κέκαρσαι, from which it is separated by 'tmesis.' So κατά in next line belongs to κέγχρωσαι. See 908.

στεφάναν: acc. governed by ἀποκέκαρσαι (mid.), 'thou hast had shorn away.'

912. κηλίδα: cognate acc. with κατακέγχρωσαι.

913. ἐμβατεύσω. 'walk in'; cf. in the Psalms. 'Walk about Sion, and go round about her.' The grief of the women over their fallen city is the same as that of the Jews over Jerusalem.

916. χοροποιῶν: the sacrifices were accompanied with dances round the altar.

μολπᾶν : Doric for μολπᾶν. So θυσιᾶν.

917. καταπαύσας, 'making me to cease.'

920. ξυστόν : properly an adjective, ἔγχος (spear) being understood. It may be taken as a kind of nominative absolute, or an acc. governed by some word like ἀγκρεμάσας ('having hung up').



BRONZE MIRROR. (In the British Museum.)

921. The Grecian fleet had retired to Tenedos in order to deceive the Trojans.

926. ἀτέρμονας : a picturesque epithet. As ἐνόπτρων is plural we may suppose that there were many mirrors hung in the room, and the reflection of mirror within mirror seemed to give the idea of an endless, ever-retreating, image. Readers of *Alice through the Looking Glass* can appreciate the mysteries (from the humorous side) of this untravelled world. The mirrors of the ancients were made of polished metal, not of glass, the manufacture of which had not been discovered.

928. ἀνά : governing πόλιν, or by tmesis with ἔμολε.

933. μνόπεπλος, κ.τ.λ. : there were usually two garments worn, the χιτῶν, or tunic, and the ἱμάτιον or χλαῖνα, a loose flowing robe worn over the tunic, and fastened at the shoulder with a brooch (περόνη). The Spartan women seem to have worn only the χιτῶν.

936. οὐκ ἦνυστα : understanding οὐδέν, lit. 'I did not effect anything,' i.e. 'I did not obtain answer to my prayer.'

940. πόδα : either metaphorically of the ship's 'foot,' or literally of the 'sheet' rope (of the sail).

946. αἰνόπαριν : strictly a substantive, like δύσπαρις in Homer, and may be taken as such in apposition to βούταν, or as an adjective in agreement with βούταν.

950. ἐξώκισεν . . . οἴκων : a pleonastic expression, οἴκων not being actually needed to complete the sense.

953-end. Fourth ἐπεισόδιον.

Polymestor arrives. Under pretence of showing him some buried treasure, Hecuba entices him and his children within the tents.

955. σέθεν : Epic genitive of σύ, used in poetry.

956. οὐδέν πιστόν, 'nothing to be trusted' or 'relied upon.'

957. αὖ may be taken with οὔτε, 'nor again' (farther), or with πράξειν, 'nor that one who is faring well will not again fare ill.' The first is more natural from the position of αὖ. The whole sentence is substantival, in apposition to οὐδέν.

958. φύρουσι, 'confound.' (φύρειν : lit. 'to mix' (a potion). Cf. 959.)

αὐτά : i.e. 'prosperity and adversity,' or 'human life generally.'

πάλιν τε καὶ πρόσω, 'backwards and forwards,' 'this way and that.'

959. ἐντιθέντες : as though mingling a potion for men to drink. Cf. the expressions 'cup of joy,' 'cup of sorrow.'

ἀγνώσια : in blind ignorance of what is to come.

961. προκόπτοντα : agreeing with ἐμέ or τινά, subject of θρηνεῖν. προκόπτειν is literally used of the pioneers of an army, and so comes simply to mean 'advance.'

ἐς πρόσθεν κακῶν : either (1) lit. 'to the front of evils,' i.e. 'ahead of evils'; or (2) ἐς πρόσθεν = 'forwards,' and κακῶν is the partitive genitive with προκόπτοντα = 'making no forward advance in misfortune.' Perhaps the latter is best.

962. ἀπουσίας : gen. of cause.

σχές, 'hold,' 'stay thy reproof.'

963. τυγχάνω : pres. (vivid) for past.

964. ἀφικόμην : sc. οἴκαδε.

965. ἤδη, κ.τ.λ., 'this maid of thine meets me at the very moment when I was lifting my foot (to go) out of my house (to come and see you).'

αἶροντί μοι : dative governed by ἐς ταυτόν, lit. 'at the same time with,' &c.

968. ἐναντίον, 'face to face.'

970. ὄτω, κ.τ.λ. : some commentators have supposed these lines to be corrupt, but it is more natural to suppose that the poet means Hecuba's speech to be abrupt and halting. She has her own reasons for not wishing to look Polymestor in the face. ὄτω has no antecedent. Hecuba in her assumed

or real agitation speaks abruptly and enigmatically; 'For (before one) by whom I was seen in my prosperity . . . shame covereth me.'

αἰδώς μ' ἔχει = αἰδοῦμαι, and hence τυγχάνουσα is put in the nomin.

971. ἴνα, 'where' = 'in which.'

972. ὀρθαῖς, lit. 'straight' = 'unflinching,' 'unaverted.'

973. αὐτό : viz. 'that I cannot look thee in the face.'

σέθεν : objective gen., 'towards thee,' σέθεν, poetical form for σοῦ.

974. ἄλλως, 'on other grounds,' 'besides.'

αἰτίον τι : predicate, understanding ἔστι. The neuter of the adjective is used here as a substantive = 'cause.' τι may be rendered 'in some sense,' 'to some extent.'

καί, 'also.'

νόμος, 'custom' (subject).

975. γυναῖκας, κ.τ.λ. : substantival clause; in apposition to νόμος.

976. τίς χρεία σε : supply ἔχει, i.e. 'in what hast thou need of me?'

977. τί χρῆμα : acc. of respect, 'as to what thing,' i.e. 'for what purpose.'

ἐπέμψω for μετεπέμψω.

τὸν ἐμὸν πόδα : lit. 'sent for my foot,' i.e. 'sent for me to come.'

978. ἑμαυτῆς, 'of myself' = 'of mine own.' δὴ gives mysterious emphasis to ἑμαυτῆς.

979. μοι : ethic dative, 'prithce.'

981. ἐν ἀσφαλειῖ : adjective used for substantive, 'in safety.'

ἐρημία : the fact that we are alone is a guarantee of safety.

984. μὴ always has a slightly different sense from οὐ. Here it has a generic force; 'the class of) friends who fare not well, 'such of his friends as fare not well.'

985. ἔτοιμος : supply ἐπαρκεῖν.

986. εἰπέ παῖδα, 'tell me about the child.'

Πολύδωρον : in apposition to παῖδα.

989. μάλιστα, 'most surely'; supply ζῆ.

τοῦκείνου . . . μέρος : acc. of respect, 'as far as concerns him.'

990. Hecuba speaks with concealed irony, 'What a clever lie!'

992. τῆς τεκούσης τῆσδε . . . μου, 'me, his mother.' gen. governed by μέμνηται, τῆσδε being often thus used in speaking of oneself. τι = 'at all' (lit. 'in anything').

993. ὡς is used for πρὸς as a preposition, meaning 'to,' 'towards,' with persons only.

996. τῶν πλησίων would naturally = 'thy neighbours,' πλησίον being used as an adverb with the article (like οἱ πρῖν, οἱ νῦν) οἱ πλησίον (ὄντες = 'those who are thy neighbours.' But here τῶν πλησίων is used in the unusual sense of 'the things which are thy neighbours.' The full phrase would be τὰ τῶν πλησίων, and the genitive would be τῶν τῶν πλησίων. One of the articles is omitted. It is possible, however, that τὰ πλησίον may have meant 'the things near to thee,' i.e. 'thy neighbour's things,' in which case there would be no omission of article. Translate, 'neither lust after the things of thy neighbours.'

997. ἥκιστα used like Latin *minime* as a negative, 'by no means.'

ὄναίμην, κ.τ.λ., 'may I enjoy what I have got'; τοῦ παρόντος being contrasted with τῶν πλησίων l. 996. Note the optative in principal clause expressing a wish—the regular use.

τοῦ παρόντος: partitive genitive. Polymestor has his own meaning for the words, which the spectators would understand. He has an uncomfortable feeling that 'ill-gotten gains never prosper.'

1000. ἔστω φιληθείς, κ.τ.λ.: the subject is unexpressed, Hecuba meaning to speak obscurely. It may be (1) λόγος, or (2) παῖς, or (3) χρυσός. It seems easiest to understand λόγος from the preceding line, 'May my speech (what I have to say) be as dear to thee as thou art now dear to me.' Of course Hecuba really means 'may my speech be as hateful to thee,' &c. Polymestor is impatient and interrupts, eager to know what secret she has to disclose. Some commentators prefer to alter the reading to ἔστ', ᾧ, and make Hecuba's sentence continued in l. 1002; the sing. verb ἔστ' would be followed by a subject in the plural (σχῆμα Πινδαρικόν) in that case.

1004. εὐσεβής: again in bitter irony. Cf. in *Julius Caesar*, Antony's speech, 'Brutus is an honourable man.'

1007. τῆδε, 'in this way,' 'it is wiser so.'

1008. ἴνα: local 'where'; supply εἰσίν.

1010. γῆς: genitive depending on ὑπέρ in the verb, 'rising up above the earth.'

1011. ἔτι . . . τι, 'anything further,' 'anything more.' Cf. the French *encore* and the German *noch*.

1012. οἷς: governed by σύν in the verb, 'with which I came forth (from Troy).'

1013. *πέπλων, κ.τ.λ.* : supply ἔχεις with the first clause; 'Hast thou it within thy robes, or hast thou it concealed' (somewhere else) ?

κρύψασ' ἔχεις : stronger than *κέκρυφας* = 'hast thou concealed it, and hast thou got it?'

1015. *αἶδε* (*naeccè*), 'here are the fences wherein the ships of the Achaeans are stationed.' The ships were drawn up on the shore, and protected by a palisade.

ναύλοχοι : lit. 'affording station for ships.'

1021. ὧν governed by *δεῖ*, 'of which there is need (to) thee' = 'of which thou hast need.' Polymestor thinks Hecuba speaks of his going home again. She means that he will go to Hades.

1022. Lyric Interlude.

THE DOOM OF POLYMESTOR.

'Not yet hast thou paid, but perchance shalt pay the penalty,
As a man staggering falleth into troubled water without
haven,

From thy dear heart rending the life¹.

For wherein that which gives a pledge

To man's justice and to gods falleth into one,

Deadly, deadly is the curse.

And hope shall baulk thee of this way, which brought thee

To deadly Hades, ah! unhappy man!

And by a hand unwarlike shalt thou leave thy life.'

1023. A short chorus allows time for the attack upon Polymestor to begin.

1025. *ἀλίμενον, κ.τ.λ.* : these lines are difficult. It is not clear what is the metaphor, and the reading is not altogether certain. (In the text *ἐκπεσεῖ* is omitted after *λέχριος* as a probable emendation.) *ἄντρον* may mean 'the hold' of a ship or 'the bilge-water' in the hold. Probably here the latter meaning is predominant, and the word is extended to mean any troubled water from which there is no haven of escape. *λέχριος* : the idea seems to be that Polymestor is walking 'in slippery places,' and suddenly staggers and falls on one side. In the translation *φίλας καρδίας* is taken with the words

¹ Or perhaps 'because thou didst take away a dear heart's life,' i. e. the life of Polydorus; taking *καρδίας* as possessive genitive.

which follow; this, on the whole, gives the best sense. The metaphor may be of a man walking along the ship's gangway and tumbling into the hold, where he finds bilgewater, which is Hades. If so, it is not a very dignified one.

ἀμέρσας: the root meaning of ἀμέρδω is 'deprive of,' 'be-reave of.' Here, however, it appears to be used in the sense of 'rob,' 'take away.' φίλας καρδίας may be either (1) gen. of separation, 'robbing thy life from thy dear heart,' or (2) gen. of possession, 'robbing thy dear heart's life.'

1029. τὸ γὰρ ὑπέγγυον, κ.τ.λ.: 'where that which is liable to justice (human law) and to gods (divine law) falls together,' i. e. 'coincides.' ὑπέγγυος = 'liable to be called to account.' Polymestor was responsible both to Priam and Hecuba, and also to the gods, when he took Polydorus into his care. He was guilty before God and man.

1032. ὁδοῦ: probably gen. of separation governed by ψεύσει. Others take it with ἐλπῖς; see translation.

1035. φέγγος: accus. of respect.

1035-end. ἔξοδος.

Conclusion of the play. Polymestor is outraged and his children murdered. He tells the story to Agamemnon and appeals to him. Hecuba makes her defence. Agamemnon gives judgment. An unseemly wrangle follows between Hecuba and Polymestor; the latter prophesies the fate of Hecuba and Agamemnon.

1037. μάλ' αὖθις: μάλα strengthens the word, with which it goes, 'again, again!'

σφαγῆς: genitive of cause, with ὦμοι.

1039. οὔτι μὴ φύγητε, 'in no wise shall ye escape.'

οὐ μὴ is used with the aorist subjunctive to express a strong denial. The construction is generally explained as elliptical. 'There is no fear lest ye escape,' 'no chance of your escaping.' It is possible, however, that the οὐ μὴ is simply a double negative, and the subjunctive a trace of an older future use. i. e. 'ye shall by no means escape.' (This usage must be carefully distinguished from οὐ μὴ with the fut. *indic.* (sometimes printed with the interrogative sign) which carries the force of a strong *prohibition*. οὐ μὴ ποιήσεις ταῦτα, 'do not do this.')

1040. βάλλων, 'smiting' (with my fist).

μυχούς: a regular word for the women's inner apartments.

1041. βαρείας, κ.τ.λ., 'the blow of a heavy hand is launched.'

1042. βούλεισθ' ἐπεισπείσωμεν; a combination of a simple question and a deliberative question, 'Is it your will that we rush in?'

1047. καθεῖλες; 'didst thou entrap?'

κρατεῖς; 'hast thou him in thy power?'

1052. ξύν, 'with the help of.'

1053. ὄδε, *hicce*, 'behold! he comes.'

1055. Θρηκί: dative of advantage, 'stand aside for.'

θυμῶ: dat. with ζέοντι, 'boiling with rage.'

1056. πᾶ: Doric form.

βῶ . . . στῶ . . . κέλσω: deliberative subjunctives. κέλσω, strictly a nautical word, understanding ναῦν. Translate, 'whither shape my course?'

1058. τιθέμενος, 'making for myself,' i. e. 'imitating.'

ἐπὶ χεῖρα, 'on hand' (and knee).

κατ' ἵχνος, 'on the track.'

1059. ποίαν: supply ὁδόν.

1061. ἐξαλλάξω: lit. 'take in exchange,' 'take in turn.' See note, l. 483.

1065. μυχῶν: with ποῖ, 'into what corners.'

με πτώσσοусι is strictly intransitive, but here takes an accusative, 'cower from me.' Or πτώσσοусι φυγᾶ may = φεύγουσι.

1067. ἀκέσαι: *o* is elided. Be careful of the parsing of this word.

1068. ἀπαλλάξας, 'relieving me from,' 'ridding me of.' Contr. l. 1108.

τυφλόν . . . φέγγος: example of the figure called oxymoron; ep. l. 612.

1070. πόδ' ἐπάξας: lit. 'rushing (with) my foot,' i. e. 'rushing.' πόδα perhaps a descriptive accusative (or accus. of the instrument of motion.—Liddell & Scott). Cp. l. 53.

1073. ἀρνύμενος, 'winning for myself outrage (upon them), as requital for my maltreatment,' = 'blindness,' 'blind light.'

1076. διαμειρᾶσαι: explanatory (epexegetic) infinitive.

1078. ἐκβολάν: perhaps alluding to the practice of exposing children on the mountains for wild beasts to prey upon them, 'savagely cast out to be a prey upon the mountains.'

1080. ναῦς ὄπως, κ.τ.λ. The explanation of this passage seems to be that Polymestor suits the action to the word. φᾶρος is the word for the long outer robe (ἱμάτιον) worn by

men. It is also used for a sail of a ship. Polymestor girds his robe round him with his girdle, so that it may not entangle his movements, and compares himself (somewhat confusedly, it must be admitted) to a ship shortening or furling sail, and 'coming about' (*κάμπτειν*). 'Girding this linen robe, like a ship, with sea-going ropes.' Metaphors of this kind strike us as laboured and even comical, but it must be remembered that the Athenians were born sailors, and loved all references to the sea.

1084. ὀλέθριον κοίταν, 'this murderous lair,' i. e. the women's hiding-place.

τέκνων with φύλαξ.

1086. δεινά, predicate.

τὰ πινίμια = τὰ ἐπιτίμια. 'the penalty.' Some edd. insert here a line *δαίμων ἔδωκεν, ὅστις ἐστὶ σοι βαρὺς*.

1090. κάτοχον, 'possessed by Ares,' i. e. under the sway of the god of war.

1098. λώβας : causal genitive.

1099. τράπωμαι . . . πορευθῶ : deliberative subjunctives.

1100-1106. General sense, 'Shall I fly to heaven or to hell?'

1101. ἀμπτάμενος : syncopated form for ἀναπτάμενος. Take ἔνθα before Ὁρίων.

1105. Ἄιδα : Doric for Ἄιδου.

1106. πορθμόν : i. e. the Styx. Charon was the ferryman.

ἄξω, 'shall I fly (to),' with direct accusative.

1107. ξυγγνωστά : supply ἐστί, 'it is pardonable'; plural used for singular.

κρείσσονα, κ.τ.λ., 'evils too heavy to bear.'

φέρειν : epexegetic infinitive. Subject of φέρειν. τινά understood.

1108. ἔξαπαλλάξαι. Probably the subject is *τινα*, the object *ἑαυτόν* understood. Tr. 'to rid oneself of.' Cp. 1068.

1109. οὐ γάρ, κ.τ.λ. 'For Echo, child of the mountain rock, no longer silent, crieth aloud throughout the host, making tumult.' In classical mythology Echo was a nymph, daughter of Air and Earth, who pined away for love of Narcissus, until nothing remained of her but her voice—

'Sweet Echo, sweetest nymph, that liv'st unseen
Within thy airy shell.'—MILTON.

1112. ᾗσμεν : short Attic form for ἠδουμεν, plup. of οἶδα. Verbs of perception take the participle (*πρόσόντας*) instead of the infinitive.

1113. παρέσχεν : we should have expected παρέσχεν ἄν, 'would have caused.' But the simple tense without ἄν is sometimes used in the apodosis of a conditional sentence. We have the same idiom in English, 'If thou hadst been there, my brother had not (= would not have died.)' (Cf. in Horace, *Car.* ii. 17. 28 *sustulerat* for *sustulisset*.)

1115. φωνῆς may be governed by ἠσθόμην (which sometimes takes the gen.), or by ἀκούσας. Probably the latter. 'I perceived (thee, by hearing thy voice.' Polymestor, of course, is blind.

1119. ἄρα : emphasizes ὅστις, *whoever* he was.'

1121. οὐκ ἀπόλωσ' : corrective of ἀπόλωσε, 'nay, not destroyed.'

μειζόνως : understand ἐπραξε or some such word.

1123. ἀμήχανον : lit. 'without means or resource' (a negative, μηχανή); then in passive sense, 'not to be explained,' 'inconceivable,' 'dreadful.'

1125. ποῦ 'σθ' : 'σθ' = ἐστι. Cp. l. 872.

1127. τί πάσχεις ; 'what ails thee?'

1128. μέθες μ' ἐφείναι : lit. 'let me go, . . . to lay.' ἐφείναι, epexegetic infinitive (= ὥστε ἐφείναι). Translate, 'unhand me! let me lay,' &c.

1129. τὸ βάρβαρον : neut. adj. with article used for the abstract noun (like τὸ καλόν = beauty), 'thy savagery.' The word is appropriately used of Polymestor who was a barbarian in the eyes of the Greeks.

1132. λέγοιμ' ἄν. 'I will tell thee.' The optative with ἄν is frequently used in conversation for a modified future. Strictly the phrase means, 'I would speak (if you would allow me).' So we say in English, 'I would say,' 'I would venture to suggest.'

1134. τρέφειν : epexegetic infinitive.

1135. δῆ, 'I suppose,' 'it would seem.'

1137. ὡς εὔ, κ.τ.λ. : supply ἔκτεινα. ὡς = 'how.'

1138. Polymestor, with miserable treachery, endeavours to make capital out of his murder, by pretending that he committed the crime for the sake of the Greeks.

1139. ἀθροΐση . . . ξυνοικίση : strict sequence would require the optative (the historic mood) after the historic tense ἔδαισα. But the primary sequence is often used after historic tenses in order to give greater vividness to the narrative. See l. 27.

Τροίαν : for Τρωῶας, 'might gather the Trojans and re-people Troy once more.'

1141. ἄρειαν : aor. opt. from αἶρω. The historic sequence is resumed.

1144. ἐν ᾧπερ, 'in (or 'under' which.' Antecedent is κακόν.

νῦν, 'but now,' of the immediate past.

1146. ὡς . . . φράσουσα, 'as though to tell me of,' ὡς expressing the pretended purpose.

1148. εἰσάγει: historic present; cf. l. 10, so ἴζω below.

1149. δόμους: governed by the εἰς in εἰσάγει, 'tents.'

1151. πολλαί agrees with κόραι in next line.

1152. ὡς δὴ: δὴ emphasizes the pretence, 'as though forsooth.'

1153. κερκίδα: lit. 'the comb' of the loom by which the threads of the woof were driven home; here used for the work itself, 'the cunning work of Edonian hand.' The Edonians were Thracians, who were famous for their loom work.

1154. ὑπ' αὐγᾶς: ὑπό with the accusative implies motion towards, '(holding) these robes of mine to the light and gazing (on them).'

1156. διπτύχου στολίσματος, 'of my double armament.' Ancient heroes are always represented as carrying two spears, hence διπτύχου.

1157. ἐκπαγλούμεναι, 'lost in wonder at.'

1159. διαδοχαῖς. κ.τ.λ.: lit. 'exchanging them in successions of hands,' i. e. 'passing them from hand to hand.' There is no caesura in this line.

1160. ἐκ, 'after' (lit. 'out of').

γαληνῶν: adjective.

πῶς δοκεῖς; 'how thinkest thou?' i. e. 'canst thou believe it?'

1162. αἱ δέ, 'others,' as though αἱ μὲν had preceded.

δίκην: the accus. is used adverbially = 'after the manner of,' 'like enemies.'

1165. εἰ . . . ἐξανισταίην: pres. opt. implying repeated effort, 'each time I strove to lift.'

1166. κόμης, 'by the hair,' genitive of the part seized.

1167. οὐδέν ἤνυον: i. e. 'all my efforts were fruitless'; cf. l. 936.

πλήθει: causal dative, 'by reason of.'

1168. τὸ λοίσθιον, 'at last' (adverbial).

πῆμα πῆματος πλείον: in general apposition to the sentence, 'woe worse than woe.'

1170. τὰς ταλαιπώρους κέρας, 'these poor pupils.'

1172. ἐκ: tmesis.

1173. ὡς: when following its noun takes an accent.

1175. *σπεύδων, κ.τ.λ.*, 'for furthering thy cause'; cf. ll. 1138 ff.

1177. *μακρούς* : the adjective explains the verb more fully. This is called the proleptic (*προλήψις*) use of the adjective, 'stretch my story to great length.'

1178. *τῶν πρίν* : goes with *τις*. Censure of women was a common theme of ancient poets, especially Euripides, who was unhappy in his experience of them. On the other hand, Euripides has given us pictures of the noblest of women, Polyxena, Alcestis, Iphigenia, &c.

1179. *λέγων* : supply *κακῶς*.

τίς : indefinite pronoun, accented because followed by another enclitic word *ἔστιν*.

1181. Omit *γάρ* in translation.

1182. *ἀεί*, 'from time to time,' 'for the time being,' an extended use of *ἀεί*, especially common with the article and participle.

1183. *μηδέν* : accus. of respect, used adverbially, 'In nought be arrogant.'

τοῖς . . . κακοῖς : dat. of cause, 'by reason of.'

σαντοῦ : emphatic.

1185, 1186. It is impossible to make good sense of these lines, which are probably spurious, unless *either* (1), *ἐπίφθονοι* can be taken to mean 'objects of envy,' i. e. 'noble.' But its usual sense appears to be 'objects of hatred,' i. e. 'wicked'; or (2), for *τῶν κακῶν, μὴ κακῶν* be read. But the generic use of *μὴ* with an adjective and without the article is exceedingly rare. Adopting the first alternative as at least possible, we may translate:—'For in the case of many of us, some are objects of envy, while others are by nature included in the number of the wicked.' The construction of *πολλαί*, followed by *αἱ μὲν* and *αἱ δέ*, is the construction of the whole and the part (*σύνεσις καθ' ὅλον καὶ μέρος*). See l. 595.

1187. *οὐκ ἐχρήν ποτε*, 'it ought never to have been permitted.'

1188. *τῶν πραγμάτων* : gen. of comparison with *πλέον*.

1189. *ἀλλ' εἴτε* : understand *τις*, 'But if a man's deeds were good.' *εἴτε* instead of *αἱ*, because of *εἴτε* following.

1190. *εἴτ' αὖ, κ.τ.λ.* : supply *ἔδρασε* with *πονηρά*, *ἔδει* with *λέγειν*.

1191. *καὶ μὴ, κ.τ.λ.*, 'and a man ought (*ἔδει τινά*) never to be able to give a fair seeming account of unjust deeds.' It was a favourite accusation against the philosophers of the time, that they were able to make the worse cause appear

the better. Hence σοφοί and σοφισταί came to be terms of reproach. (Hence our words 'sophist' and 'sophistical' which are always used in a bad sense.) Even Socrates himself did not escape this charge among the Athenians.

1192. σοφοί μὲν οὖν, κ.τ.λ., 'wise men, it may be (μὲν οὖν), are they who have investigated these things (i.e. the art of proving wrong to be right) accurately; but they cannot be wise to the end, but they (have always) perished miserably; none ever yet escaped.' The word σοφοί is used throughout this passage in a bad sense; Euripides is sneering at the philosophers of his day.

ἀκριβῶς: lit. 'make accurate,' so 'investigate accurately,' 'understand thoroughly.'

1195. καί μοι, κ.τ.λ., 'what relates to thee (τὸ σὸν) in my speech (μοι, ethic dative) is thus in prelude,' i.e. 'thus much I say to thee by way of prelude.'

1196. ἀμείβομαι: root meaning, 'exchange'; hence in middle voice, 'exchange answers' in dialogue, 'answer.'

1197. ἀπαλλάσσω, 'taking away double toil from the Achaeans,' i.e. saving them from the necessity of re-taking Troy.

1198. κτανεῖν: inf. depending on φῆς.

1199. ποῦ ποτε: lit. 'where ever?' i.e. 'in what instance?'

1201. τίνα δὲ καί, 'and besides (καί), what favour wast thou zealous in promoting?'

1202. κηδεύσω τινά, 'to ally thyself in marriage to some one.'

1207. κέρδη τὰ σά, 'thy avarice.'

καί joins κέρδη (which is nomin.) with χρυσός.

1208. ἐπεί, 'for.'

1211. τί δ', 'why, I say,' taking up πῶς in l. 1208, and making a fresh start in the sentence.

οὐ τότε belong to ἔκτεινας and ἦλθες.

1212. χάριν θέσθαι, 'to earn this man's gratitude'; lit. 'to store up for thyself gratitude in this man.' The metaphor is probably connected with the idea of lodging money with a banker.

1215. καπνῷ δ' ἐσήμηνε, κ.τ.λ. Some suppose a line to be lost here, but probably the words καπνῷ δ' ἐσήμην' ἄστν are a parenthesis, and πολεμίῳ ὑπο goes with οὐκέτ' ἦμεν ἐν φάει, which is equivalent to ἀπωλόμεθα. Then ἐσήμην' = ἐσήμηνεν ὅτι οὐκέτ' ἦμεν ἐν φάει. Translate, 'But when we were no longer in the light by the hand of our enemies. (and the city gave signal of this by her smoke).' Cp. Aesch. *Agam.* 818 καπνῷ δ' ἀλούσα νῦν ἔτ' εὐσημος πόλις.

ὑπο : anastrophe.

1218. χρῆν : see note on l. 265. The order of words in translation is χρῆν σε δοῦναι τὸν χρυσόν.

1219. ἀλλὰ τοῦδ' ἔχειν, 'but (thou sayest) that thou hast it from this man' (Polydorus).

1222. ἀπαλλάξαι, 'let it go' (supply χρυσόν).

1223. καρτερεῖς ἔχων, 'persist in keeping it.'

1224. καὶ μὴν : introducing another argument, 'more-over.'

τρέφων and σώσας are participles used in the conditional sense, and supply the if-clause (protasis) to the second part of the condition εἶχες ἄν (apodosis), 'if thou hadst nurtured,' &c.

1226. ἐν τοῖς κακοῖς, 'in times of adversity,' 'evil days,' 'a friend in need is a friend indeed.' *Amicus certus in re incerta cernitur.* (Ennius quoted by Cicero.)

1227. τὰ χρηστὰ δ', κ.τ.λ., 'whereas all times of prosperity (lit. good things) have friends without the asking.'

ἕκαστα : lit. 'each,' here equivalent to πάντα, 'in every case.' αὐτά = ipsa, lit. 'of themselves,' i. e. without any effort on our part. *Donec eris felix multos numerabis amicos,* 'So long as thou doest well unto thyself, men will speak good of thee.'

1230. ἐκείνον ἄνδρα : pointing to Agamemnon.

1232. ὦδε : pointing to his wretched condition.

1234. οἷς ἔχρῆν : supply πιστὸν εἶναι.

1236. αὐτόν, perhaps best taken with τοιοῦτον ὄντα, 'being such an one (i. e. κακόν) thyself.'

1238. φεῦ φεῦ, 'ah well,' not here a lament but a 'moralizing' interjection.

1239. ἀφορμάς, 'starting-points,' 'grounds.'

1241. ἀνάγκη : sc. κρίνειν.

1243. ἐμὴν χάριν, 'for my sake.' Cf. l. 874.

1244. οὐτ' οὐν, 'no, nor'; οὐν emphasizes οὔτε.

Ἀχαιῶν : sc. χάριν.

1246. πρόσφορα, 'advantageous,' 'convenient.'

1247. παρ' ὑμῖν : sc. βαρβάρους.

ῥᾶδιον, 'a light matter.'

1249. μὴ ἀδικεῖν : scanned μαδικεῖν. This is called synzesis.

φύγω : deliberative subjunctive.

1250. τὰ μὴ καλά, 'things unfair,' τὰ μὴ φίλα, 'things unwelcome.'

1252. γυναικός : gen. of comparison governed by the comparative sense of the word ἡσσωμένος (= ἡσσων ὢν), 'worsted by a woman and a slave.'

1254. οὐκουν : supply ὑφέξεις. The final wrangle between Hecuba and Polymestor seems unworthy of the dignity of the rest of the play. It seems introduced for the sake of alluding to the story about the metamorphosis of Hecuba in l. 1273.

1256. τί δ' ἡμᾶς ; the verbs must be supplied from what follows—i. e. ἀλγεῖν δοκεῖς, 'what thinkest thou of my suffering?' (ἡμᾶς = ἐμέ as often in poetry).

παιδός : gen. of cause, 'for my child.'

1259. ἡνίκ' ἄν. κ.τ.λ., the sentence is interrupted, and taken up again in l. 1261.

1260. μῶν : contracted form for μῆ οὖν (crasis), used in asking a question.

ὄρους, 'to the boundaries'; accus. of goal to be reached. Cf. l. 146.

1261. μὲν οὖν : corrective, 'nay.'

καρχησίων : plur. for sing., 'mast-head.'

1262. πρὸς τοῦ ; τοῦ alternative form of τίνος (interrog.), 'at whose hands?'

ἀλμάτων : plur. for sing.

1263. ἀμβήσει = ἀναβήσει.

1265. The legend was that Hecuba was changed into a dog, on account of her bad temper. The naval station at Abydos was called Κυνὸς σῆμα (Cynossema), 'the dog's tomb,' and this perhaps gave rise to the legend, though the name itself had probably an astronomical origin—the sign of the dog-star (Lat. Canis, or Sirius); see l. 1273.

1267. ὁ Θρηξὶ μάντις, 'the prophet among the Thracians.' The worship of Dionysus is constantly connected with the Thracians.

1268. ἔχρησεν : the original meaning of χράω is 'to give a needful answer'; of an oracle, 'to declare.' In the middle voice, the word has the sense of 'getting the answer needful for oneself,' hence 'to use.'

ὧν for τούτων ᾧ by relative attraction.

1269. οὐ γάρ : γάρ implies omission of the protasis, 'for (if he had),' εἰ ἔχρησεν.

1270. θανούσα, κ.τ.λ. : i. e. 'Will this metamorphosis take place after my death or while I am yet living?'

1271. τύμβω . . . σῶ : poetic variety for τύμβου . . . σοῦ.

1272. ἐπωδόν : may be (1) an adjective = ἐπάνυμον, 'called after,' or (2) a substantive, 'a charm to console me for my change of form.'

1273. ναυτίλοις τέκμαρ. 'Burrows or tumuli usually stood on high ground commanding a view of the sea.'

1275. καὶ . . . γε, 'yes, and.'

1276. ἀπέπτυσσα, κ.τ.λ., 'I spurn the thought (aorist for present) may such a fate come upon thine own head!' (lit. 'I give these things for thee thyself to have').

1277. Cassandra was murdered by Clytemnestra, wife of Agamemnon; she afterwards murdered Agamemnon in his bath (l. 1281).

1278. Τυνδαρίς: Clytemnestra, daughter of Tyndareus, and sister of Helen.

1284. ἐγκλήετε: addressed to the attendants who gag Polymestor.

εἴρηται γάρ, 'all hath been said.'

ὅσον τάχος, 'as quickly as possible.'

οὐχ . . . ἐκβαλεῖτε: οὐ with a fut. interrogative is equivalent to a command.

1290. τάσδε: pointing to the fluttering sails of the ships.

1291. πλεύσαιμεν, 'may we have a prosperous voyage.' Optative in principal sentence (without ἄν) expresses a wish.

εὖ δὲ τάν: tragic irony; see l. 73. The spectators know that all is not well at Agamemnon's home.

1294. τῶν δεσποσύνων μόχθων, 'the toils of slavery.'

APPENDIX

NOTE A.

The Particle ἄν (in epic poetry κεν).

Beginners must carefully notice the uses of the particle ἄν in Greek. An exact knowledge of its various meanings can only be obtained by constant study and observation. But the following principles must be carefully borne in mind.

The particle ἄν has two uses:—

I. Conditional. It may be joined to all *secondary (historic)* tenses of the indicative, to the optative (and to the infinitive and participle, where these stand for an indicative or optative in indirect discourse) to denote that the verb is used in a *conditional* sense, i. e. is dependent upon some if-clause, expressed or understood. In this use (a) it always belongs closely to the verb; (b) it is always found in the *apodosis*¹ of a conditional sentence; (c) it may generally be rendered by 'would,' 'would have,' 'should,' 'should have'; (d) it is often repeated for the sake of emphasis—see ll. 359, 360, 1199, 1200; (e) the condition is often unexpressed and to be understood—see 1199, 1200; (f) the optative with ἄν is sometimes used as a future—see note, l. 1132.

II. Indefinite. It is joined regularly to εἰ, *if*, to all relatives and temporal conjunctions and sometimes to the final particles ὡς, ὅπως (see l. 330), and the verb that follows is always in the *subjunctive mood*. When used thus, it must generally

¹ All fully expressed conditions have two parts, (1) the *if-clause* containing the condition, called the *protasis* (= proposition), e. g. 'if you were to do this'; (2) the clause logically dependent on the condition, called the *apodosis* (= that which is granted if the protasis be granted), e. g. 'you would be very unwise.'

be left untranslated in English, though sometimes it may be rendered by -so, -soever (thus *ὅς ἄν*, who-so, who-soever). Hence this use is sometimes called the *indefinite* use of *ἄν*. Note that in this sense (a) *the verb is always in the subjunctive*; (b) *the particle goes closely with the relative or conjunction*, though it affects the mood of the verb; (c) *it is necessarily only used in primary sequence*; (d) *it sometimes coalesces with the word*. Thus *εἰ ἄν* = *εἰάν* or *ἦν*, *ἐπειδὴ-ἄν* = *ἐπειδάν*, *ὅτε-ἄν* = *όταν*, κ.τ.λ.; (e) *it may be disregarded in translation*.

Beginners would find it a good plan to have two columns in their note book for these two uses, and to put down every example that they come across under its proper column.

NOTE B.

Uses of *Αὐτός*.

Αὐτός has three distinct uses:—

(1) *In all cases as an adjective pronoun, joined closely with another word and meaning 'self' (Lat. ipse)*; e. g. *Φίλιππος αὐτός*, Philip himself; *αὐτὸς ὁ στρατηγός* (or *ὁ στρατηγὸς αὐτός*), the general himself; *ἐπ' αὐτῇ τῇ ἀκτῇ*, on the very shore (lit. the shore itself); *αὐτὸς ἔβλεψα*, I myself saw (it); *ἐμ-αυτόν*, my-self; *ἐ-αυτόν*, him-self.

(2) *In the oblique cases only as an ordinary personal pronoun of the third person—εἶδον αὐτόν*, I saw him; *ἔδωκα αὐτῇ*, I gave (it) to her.

(3) *In all cases when immediately preceded by the article it means the same (idem)*: *ὁ αὐτὸς ἀνὴρ*, the same man; *τὸν αὐτὸν πόλεμον*, the same war.

Caution.—Beginners of Greek, who are also reading the Greek Testament, are apt to confuse the uses of *αὐτός*, because in the New Testament Greek (which belongs to a later period) the nominative of *αὐτός* is used as a personal pronoun. But this use is never found in Attic (classical) Greek, where *αὐτόν* may mean 'him,' and *αὐτήν* 'her,' but *αὐτός* never means 'he,' nor *αὐτή* 'she.'

NOTE C.

ἵστημι and its compounds have two distinct uses:—

(1) *Causal and Transitive* = make to stand, set, place, set up, &c. This use is confined to the following tenses of the Active Voice—*present, imperfect, future, and weak (1st) aorist*.

(2) *Intransitive* = be set or placed, stand. This use is con-

fined to the *perfect, pluperfect, and strong (2nd) aorist*. The other intransitive tenses of the Active Voice are supplied by the corresponding tenses of the Passive Voice; thus: ἵσταμαι, I stand; στήσομαι, I shall stand, &c.

NOTE D.

γάρ, conjunction, *for* (Lat. *enim*), always placed after the first word in a sentence, has *three main uses* :—

(1) *Argumentative* = 'for,' where it must usually be translated. In dialogue sometimes 'yes' or 'no' must be supplied. See lines 1258, 1269, &c.

(2) *Explanatory*, especially when introducing a story. See 89, &c. In this use it may generally be omitted in translation.

(3) *Strengthening* questions or wishes. τίς γάρ; who then? ἦ γάρ, 765, &c.

In the phrase ἀλλὰ γάρ, a clause must generally be supplied between ἀλλά and γάρ. Sometimes the clause is expressed later, as in l. 724 (see note).

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VOCABULARY

The principal tenses of Compound Verbs will be found under the Simple Verb.

ἄ, ἄἄ, *interj.*, ah, ha! alas!

ἄ, *Dor.* for ἦ, from ὀ, ἦ, τό.

ἄ, *Dor.* for ἦ, from ὄς, ἦ, ὄ.

ἄ, *Dor.* for ἦ, from ὄς, ἦ, ὄ.

ἄ, *neut. pl.* of ὄς, ἦ, ὄ.

ἄἄ, *see* ἄ.

ἀγαθοί = οἱ ἀγαθοί, 1226.

ἀγαθός, -ή, -όν, good, excellent, brave, serviceable, advantageous.

ἀγαλμα, -ατος, *n.*, glory, honour, 461; statue, 560.

Ἀγαμέμνων, -ονος, *m.* Agamemnon, son of Atreus, king of Mycenae, and chief commander of the Greeks at Troy.

ἀγαστός, -ή, -όν, *verbal adj.* of ἀγαμαι, deserving admiration, desirable.

ἀγγελθεῖς. *See* ἀγγέλλω.

ἀγγελία, -ας, *f.*, message, news.

ἀγγέλλω, -ελῶ, ἦγγεῖλα, ἦγγελκα, announce, report, bring news of.

ἀγείρω, -ερῶ, gather, collect.

ἀγέραςτος, -ον, unrewarded, unhonoured.

ἄγησαι (*Dor.*) = ἦγησαι, 1 *aor.* mid. *imperat.*, 2 *sing.*

ἄγκυρα, -ας, *f.*, anchor.

ἀ-γνωσία, -ας, *f.*, ignorance.

ἄγρα, *f.*, booty, spoils.

ἄγριος, -α, -ον, wild.

ἄγω, ἄξω, ἦγαγον, lead, guide, bring; spend, pass (364); carry off, 937.

ἀγωγός, -όν, *adj.*, bringing forth, *used as subst.* (536).

ἄγών, -ῶνος, *m.*, contest, struggle.

ἀγωνία, -ας, *f.*, contest, struggle.

ἄδ' (*Dor.*) = ἦδε.

ἀ-δάκρυτος, -ον, tearless, free from tears.

ἀδελφή, *f.*, sister.

ἀδελφός, *m.*, brother; ἀδελφῶ, brother and sister, 896.

ἀ-δικέω, -ήσω, act wrongly or unjustly.

ἀ-δικος, -ον, unjust, wrong; τὰ ἀδίκα, injustice, 1191.

ἀ-δοξέω, be of no reputation; *part. used as adj.*, ἐκ . . .

ἀδοξούντων, from those of no reputation, 294.
 ἀ-δῶρητος, -ον, ungifted, unrequited.
 ἀεί, *adv.*, always, ever; from time to time (1182, *note*).
 ἀείρω, -ερω, raise, support.
 ἀηδών, -όνος (-οὐς), *f.*, nightingale.
 Ἀθάνᾱ (*Dor.*) = Ἀθήνη, *f.* Athena, the goddess of wisdom, warlike prowess, and skill in the arts; the patroness of Athens.
 Ἀθῆναι, -ῶν, *f.*, Athens.
 ἄθλιος, -α, -ον, wretched.
 ἄθραυστος, -ον, unbroken, unhurt.
 ἀθρέω, gaze upon, inspect.
 ἀθροίζω, -σω, ἡθροισα, gather, muster.
 ἄθροισις, -εως, *f.*, mustering, gathering.
 αἶα, *f.*, land, *poetic form for γαῖα*.
 αἰαῖ, alas! ah me!
 Αἴγυπτος, Aegyptus, king of Egypt. *See* 886, *note*.
 Αἶδα (*Dor.*) = Αἶδου.
 αἰδέομαι, -έσομαι, ἠδέσθην, revere, respect.
 Ἄιδης (Ἀΐδης *and* ἄϊδης), -ου, *m.*, Hades. God of the under-world and of death, brother of Zeus and Poseidon, 2 (*note*), 418 (*note*); called also Pluto.
 αἰδώς, -οὐς, *f.*, reverence, shame.
 αἶθαλος, *m.*, soot, smoky flame.
 αἰθήρ, -έρος, *m.*, upper air, air.
 αἶμα, -ατος, *n.*, blood.
 αἰμάσσω, -ξω, ἤμαξα, make bloody, stain with blood.

αἱματόεις, -εσσα, -εν, *adj.*, bloody, stained with blood.
 αἵμων, -ον, -ονος, *adj.*, bloody.
 αἰνέω, -έσω, ἤνεσα, praise.
 αἰνό-παρις, -ῖδος, Paris the dread, 946, *note*.
 αἰρέω, -ήσω, εἶλον, ἤρηκα, -μαι, ἤρέθην, take; catch, get into one's power; slay (886).
 αἶρω, ἀρω, ἦρα, lift, raise; αἶ. πόδα, walk, 965; αἶ. στόλον, raise, get together an expedition, 1141; excite, 69.
 αἰσθάνομαι, αἰσθήσομαι, ἠσθόμην, ἠσθημαι, see, perceive, understand.
 αἶσσω (*and* ἄσσω), αἶξω (ἄξω), rush, 1105; float, 31, *note*.
 αἰσχρός, -ά, -όν, base, disgraceful, shameful; *superl.* αἰσχιστος. *Superl. adv.*, αἰσχιστα, most shamefully.
 αἰσχύνη, *f.*, shame, disgrace.
 αἰσχύνω, αἰσχυνῶ, ἠσχύνθην, *trans.* shame; *mid.*, be ashamed, 552, *note*.
 αἰτέω, -ήσω, ἤτησα, ask, ask for, beg, demand; *mid.*, ask for oneself, 390.
 αἰτία, *f.*, reason, ground.
 αἴτιος, -α, -ον, he (*or* that) which causes; *neut.* αἴτιον, the cause, 974.
 αἰχμ-αλωτίς, -ιδος, *f.*, female captive; *used as adj.* at 1016, &c.
 αἰχμ-άλωτος, -ον, captive.
 αἰχμή, *f.*, spear point.
 αἰχμητής, -οῦ, *adj.*, armed with the spear.
 αἶω, hear.
 αἰών, -ῶνος, *m.*, life, lifetime.
 αἰωρέω, lift up; *pass.*, hang suspended in air, hover.

ἄκτος, *f.*, any light vessel;
used in poetry for a ship of
any kind.

ἄκίομαι, -έσομαι, heal.

ἄ-κλαυστος, -ον, unwept, un-
lamented.

ἄκμή, *f.*, point (of time), crisis.

ἄκοίταν (*Dor.*) = ἀκοίτην.

ἄκοίτης, -ον, *m.*, husband.

ἄ-κόλαστος, -ον (*a* = not,
κολάζω = punish), *lit.* un-
chastised, and so undis-
ciplined.

ἄκούω, -σομαι, ἤκουσα, ἀκήκοα,
ἤκουσμαι, -σθην, hear, listen,
used *trans.* and *intrans.*

ἄκραιφνής, -ές, unmixed,
pure [ἀκέραιος + φαίνομαι].

ἄκριβόω, make accurate, 1192,
note (*perf. part.* ἠκριβωκώς).

ἄκρος, -α, -ον, *lit.* at the furthest
point (ἀκή), so = either top-
most or outermost; ἄ.
χῶμα, the top of the mound,
524; ἄ. καρδία, the surface
of my heart, 242. See also
94, 558.

ἄκτι, *f.*, beach, strand.

ἄκτις, -ίνος, *f.*, ray.

ἄλάστωρ, -ορος, *m.*, avenging
deity, destroying angel.

ἄλγέω, suffer, be in pain or
grief.

ἄλγος, -ους, *n.*, pain, grief.

Ἄλεξανδρος, another name
of Paris (*lit.* defender of
men).

ἄ-ληθής, -ές, *adj.*, true; τὰ
ἀληθῆ, the truth, 1206.

ἄ-λίαστος, -ον, unceasing. See
note, 85.

ἄλι-ήρης, -ες, sweeping the
sea.

ἄ-λίμενος, -ον, harbourless.

ἄλιος, -α, -ον, of the sea.

ἄλιος, *Dor.* for ἤλιος.

ἄλις, *adv.*, enough, constructed
with *gen.* like Latin *satis*.
See I. 278.

ἄλίσκομαι, ἄλώσομαι, ἔάλων
(*part.* ἄλούς), ἔάλωκα, *pass.*,
am taken.

ἀλκή, *f.*, strength. See note, 227.

ἀλλά, *adv.*, but; nay.

ἄλλα, from ἄλλος.

ἀλλάσσω, -ξω, change. See
483, note.

ἄλλος, -η, -ο, *adj.*, other,
ἄλλος τις, some one else;
οὐδὲν ἄλλο, nothing else,
596; ἄλλος πρὸς ἄλλῳ, one
in addition to another, 395;
with article, the rest; *adv.*
acc., τὰ ἄλλα, in all other
respects.

ἄλλ-οτε, *adv.*, at another
time. See 28, note.

ἄλλότριος, -α, -ον, of or belong-
ing to another, another's;
Lat. alienus.

ἄλλως, *adv.*, otherwise, 302;
idly, in vain. See notes, 489,
974.

ἄλμα, -ᾶτος, *n.*, leap.

ἄ-λοχος, *f.*, spouse, wife.

ἄλούς. See ἄλίσκομαι.

ἄλς, ἄλός, *f.*, sea, 26; sea
water, 610.

ἄλωσις, -εως, *f.*, capture,
taking.

ἄμα, *adv.*, at the same time.

ἄ-μαθία, *f.*, ignorance, folly.

ἄμαρτάνω, -τήσομαι, ἤμαρτον,
-τηκα, err, fail to get, miss,
with *gen.*, 594.

ἄμ-βήσει, *syncopated form of*
ἀνα-βήσει, *fut. of ἀνα-βαίνω.*

ἄ-μέγαρτος, -ον, unenviable,
hence direful.

ἀμείβω, exchange, hand on

- from one to another ; *mid.*,
answer, 1196.
- ἀμείνων, -ον, *comp.* of ἀγαθός.
- ἀμέρα, *Dor.* for ἡμέρα.
- ἀμέρδω, -σω, deprive, rob.
See note on 1027.
- ἀ-μέτρητος, -ον, measureless,
numberless.
- ἀ-μήχανος, -ον, inconceivable,
dreadful. *See note, 1123.*
- ἄμιλλα, *f.*, contest, conflict.
- ἀμιλλάσμαι, contend with,
strive with. *See 271, note.*
- ἄμ-μορος, -ον (*poet.* for ἄ-μοιρος),
without share in, bereft of.
- ἄ-μορφος, -ον (α + μορφή), un-
sightly.
- ἀμ-πτάμενος, *syncopated form*
of ἀνα-πτάμενος, aor. of ἀνα-
πέτομαι.
- ἄμπυξ, -ῖκος, *c.*, headband,
snood.
- ἀμύνω, -νῶ, ἡμῦνα, keep off,
ward off, hence (*with dat.*),
keep ward for, defend,
help.
- ἀμφί, *prep. with acc.*, round,
near, beside, 649, 787 ;
concerning, 706 ; *with gen.*,
about, concerning, 75,
580.
- ἀμφι-κρύπτω, hide on every
side, surround.
- ἀμφι-πίπτω (*tenses like πίπτω*),
fall around.
- ἀμφι-πῦρος, -ον, blazing all
round, fiery.
- ἀμφι-τίθημι (*tenses like τίθημι*),
put around, wrap round.
- ἀμφι-χρῦσος, -ον, gilded all
over, 543.
- ἄν. *See Appendix, note A.*
- ἄν, *Dor.* for ἦν = ἐάν.
- ἄν' = ἀνά.
- ἄν (*Dor.*) = ἦν.
- ἀνά, *prep. with acc., lit.* up ; so
= up through, through,
throughout.
- ἀνα-βαίνω (*tenses like βαίνω*),
climb up.
- ἀνάγκᾱ (*Dor.*) = ἀνάγκη.
- ἀναγκάζω, compel, constrain.
- ἀναγκαῖος, -ον, necessary ; τὸ ἄ.,
necessity. *See notes, 346,*
584.
- ἀνάγκη, *f.*, necessity ; ties of
relationship, 847, *note* ; ἄν.
(ἐστί), it is necessary, 901,
&c.
- ἀνά-δετος, -ον, binding up (*the*
hair).
- ἀν-αθρέω, *aor.* ἀνήθρησα, gaze
upon, behold.
- ἀνα-μένω, await.
- ἀν-ανδρος, -ον, husbandless.
- ἄναξ, -κτος, *m.*, king, lord.
- ἀνα-πέτομαι, -πτήσομαι, -επτά-
μην (-επτόμην), fly up.
- ἀναρπαστᾶν, *Dor.* for -τήν.
- ἀν-αρπαστός, -ή, -όν, dragged
(*torn*) away.
- ἀνα-ρ-ρήγγυμι, -ρήξω, break
through.
- ἀν-αρχία, *f.*, lawlessness.
- ἄνασσα, *f.*, queen, lady.
- ἀνα-στῆνω, groan aloud, be-
wail.
- ἀνδρο-φόνος, -ον, man-slaying,
murderous.
- ἀν-εκτός, -όν, endurable ; οὐκ
ἄ., unendurable.
- ἀν-έρχομαι (*tenses as ἔρχομαι*),
go or come up, 802, *note.*
- ἀν-έσχον, *aor.* of ἀνέχω.
- ἀν-έχω (*tenses as ἔχω*), hold
up, maintain, uplift, 459 ;
ἀνέχων λέκτρα, ever holding
in honour the bed (of Cas-
sandra), 123.
- ἀν-ήμερος, -ον (ἀν = not +

- ἡμέρος), ungentle, wild, cruel.
- ἀνὴρ, ἀνδρός, *m.*, man (*esp. as opp. to woman*), hero, warrior.
- ἀνθ' = ἀντί.
- ἀνθ-αιρέομαι (*tenses like αἰρέομαι*), *lit.* take to oneself instead of (another); *so* = dispute, lay claim to.
- ἀνθ-άπτομαι, grasp in turn, *with gen.*
- ἀνθέω, ἤνθουν, flourish, prosper.
- ἀνθό-κροκος, -ον, worked with flowers, flower-bespangled.
- ἄνθρωπος, *m.*, man (*esp. as opp. to animals*); *pl.*, men = mankind.
- ἀνθρωπο-σφαγέω, slay a human being.
- ἀν-ίστημι (*tenses like ἵστημι*), set up; *in intrans. tenses (of Troy)*, be destroyed, 494; *mid.*, ἀνίστασο, rise, 499.
- ἄ-νοια, *f.*, folly.
- ἀν-οίκτως, *adv.*, without pity.
- ἀν-όνητα, *adv.*, to no purpose.
- ἀν-όσιος, -ον, unholy.
- ἀντ-ακούω, hear in turn.
- ἀντ-απο-κτείνω, kill in return, *or in revenge.*
- ἀντί, *prep. with gen.*, instead of, in the place of; ἀνθ' ὅτου, wherefore, for what reason, 1131, 1136.
- ἀντι-δίδωμι, give in return.
- ἀντί-ποινα, -ων, *pl.* (ποινή), re-quit, retribution.
- ἀντι-σηκώω, *lit.* weigh over against, *hence* compensate for, 57, *note* [σηκώω, weigh].
- ἄντλος, *m.*, bilge-water; *so* any troubled water, sea, 1025, *note.*
- ἀν-υμέναιος, -ον, without the bridal song, *i.e.*, unwedded.
- ἄ-νυμφος, -ον, unwedded. *See* 612, *note.*
- ἀνύτω *and* ἀνύω, -σω, effect, accomplish. *See notes*, 936, 1167.
- ἄνω, *adv.*, up, upwards, on high; τοὺς ἄ., the (gods) above, 791.
- ἀν-ωνόμαστος, -ον, nameless, indescribable.
- ἀξία, *f.*, worth, desert.
- ἄξιος, -α, -ον, worthy, worth; οὐ γὰρ ἄξιον (408), it is not meet, fit.
- ἀξιόω, deem worthy, 366, 797; honour, 319; *perf. pass.* ἠξίωμαι.
- ἀξίωμα, -ετος, *n.*, *lit.* that of which one is thought worthy, reputation, dignity.
- ἀξίως, worthily.
- ἄξω, *from* ἀίσσω.
- ἀπ-αγγέλλω, bring back word, report, announce.
- ἀπ-άγω, carry away, bear back.
- ἄ-παις, -δος, *adj.*, childless.
- ἀπ-αιτέω, ask back, ask in return.
- ἀπ-αλλάσσω, set free, release, *hence* put or take away from oneself or another.
- ἀ-πάρθενος, -ον, *adj.*, not a maiden, 612, *note.*
- ἄπᾶς, ἅπανσα, ἅπαν, all, the whole.
- ἀπ-εἶμι (*see* εἶμι), go away, depart.
- ἄπ-εἶμι (*see* εἶμί), be away, be distant.
- ἀπ-εἴπων, *aor. with no pres. in use, lit.* forbid, renounce; *hence* give up, faint, 942.

ἀ-ελαύνω (*tenses like ἐλαύνω*),
drive away, 103.

Ἄπειδανός, a river in Thessaly,
flowing into the Peneus.

ἀ-πιστέω, mistrust.

ἄ-πιστος, -ον, incredible.

ἀπό, *prep. with gen.*, from. See
note, 690; after case (*ανα-*
strophe), μητρὸς ἀρπασθεῖσ'
ἄπο, 513.

ἀπο-βαίνω (*tenses as βαίνω*),
go away from, depart from.

ἀπό-βλεπτος, -ον, gazed upon
by all, admired. See note,
355.

ἀπο-κείρω, -κερῶ, -κέκαρμαι,
shear off.

ἀπο-κουφίζω, lighten.

ἀπο-κτείνω (*tenses as κτείνω*),
slay, kill.

ἀ-πόλεμος, -ον, unwarlike.

ἄ-πολις, -ι, *adj.*, one without
the privileges of city or
state, cityless.

ἀπο-όλλυμι (*tenses as ὄλλυμι*),
ruin, destroy, kill, 168;
mid., be undone, perish,
21, 440, 683.

ἀπο-ξενόω, drive into exile.

ἀπο-πέμπω, send away; avert;
mid., send away from my-
self, hence abhor, bid avaunt,
72.

ἀπο-πτύω, spit away, hence
loathe, spurn.

ἀ-πόρθητος, -ον, unsacked.

ἀπο-σκοπέω, gaze at.

ἀπο-σπάω, -σπάσω, -έσπασα,
-εσπάσθην, tear, drag, away.

ἀπο-σταθεῖς. See ἀφ-ίστημι.

ἀπο-στέλλω, send off.

ἀπο-στη-. See ἀφ-ίστημι.

ἀπο-ουσία, *f.*, absence.

ἄπτω, ἄψω, ἦψα, *mid.* ἄψομαι,
ἦψάμην, take hold of, touch;

grasp with the mind (*with*
gen.), 675.

ἀπύσω, *Dor.* for ἠπύσω.

ἀπ-ωθέω, thrust away, reject;
mid., thrust away from
oneself, abandon, 1242.

ἀπ-ωλ-. See ἀπ-όλλυμι.

ἀπ-ωσ-. See ἀπ-ωθέω.

ἄρα, *particle*, so then, perhaps,
after all.

ἄρα, *interrog. particle*, by itself
or with μή, expecting negative
answer (*Lat. num.*); ἄρ' οὐ =
nonne, expecting answer
Yes.

ἀράμενος, from αἶρω.

ἀράσσω, smite.

Ἄργεῖος, -α, -ον, man of Argos,
hence an Argive, or Greek.

Ἄργος, -ους, *n.*, a town in
Peloponnesus.

ἄργυρος, *m.*, silver.

ἄρδην, *adv.* (αἶρω), *lit.* lifted
up on high, hence wholly,
utterly.

ἄρειαν. See αἶρω.

Ἄρης, -εος, *m.*, god of war.

ἄρθρον, *n.*, joint, limb.

ἀριθμός, *m.*, number. See
794, note.

ἀριστερός, -όν, on the left
hand.

ἄριστος, -η, -ον, best, bravest,
used as *superl.* of ἀγαθός.

ἀρκέω, -έσω, ἤρκεσα, *lit.* ward
off, hence defend.

ἀρκούντως, enough, suffi-
ciently. See note, 318.

ἄρμα, -ἄτος, *n.*, chariot.

ἀρνέομαι, deny.

ἄρνυμαι (*only in pres. and im-*
perf.), win for myself.

ἀρπάζω, -σω (*and* -ξω), ἤρπά-
σθην, snatch, seize, seize
upon.

ἄρρητος, -ον, unspeakable, unutterable, horrible.
 ἄρσην, -ενος, *adj.*, male.
 Ἄρτεμις, -ιδος, *f.*, the huntress goddess, daughter of Zeus and Leto, born and worshipped at Delos with Apollo.
 ἀρτι-μαθής, -ές, having just learnt (*with gen.*), 687.
 ἀρτίως, *adv.*, recently, just now.
 ἀρχαῖος, -α, -ον, ancient, venerable.
 ἀρχω, ἄρξω, ἤρξα, rule (*with gen.*), 771; *mid.*, begin.
 ἀσθενής, -ές, *adj.*, weak.
 Ἀσία, Asia; the name is generally restricted in Greek to Asia Minor.
 ἄσπασμα, -ἄτος, *n.*, embrace.
 ἀστένακτος, -ον, without sigh or groan.
 ἄστυ, -εος, *n.*, city, town.
 ἀσφαλής, -ές, safe, secure; ἐν ἀσφαλειῇ, in safety, 981.
 ἀσφαλῶς, safely.
 ἀσχημονέω, be put to shame [*ἀσχήμων*, unseemly].
 ἀτάρ, but, yet, and yet.
 ἄταφος, -ον, unburied.
 ἄτεκνος, -ον, childless.
 ἄτερ, *adv.* = *prep. with gen.*, without.
 ἀτέρμων, -ονος, *adj.*, boundless. See 926, note.
 ἄτη, *f.*, ruin, destruction.
 Ἄτρεΐδης, -ον, *m.*, son of Atreus. In the plural used for the two sons of Atreus, Agamemnon and Menelaüs.
 αὐ, again, on the other hand.
 αὐγάζω (αὐγή), beam, or shine upon.

αὐγή, *f.*, ray.
 αὐδάν, *Dor.* for αὐδήν.
 αὐδάω, speak, utter.
 αὐδή, *f.*, voice.
 αὐθ' = αὐτά, 1227.
 αὐθις, again, back again.
 αὐλή, *f.*, the court-yard round which a palace was built; (*then gen.*) palace.
 αὐξομαι, αὐξήσομαι, ηὐξήθην, grow.
 αὐρα, *f.*, breeze.
 αὐτέω, utter, shout.
 αὐτίκα, forthwith, immediately.
 αὐτός, -ή, -ό, self, him-, her-, itself, themselves; *in oblique cases*, him, her, it, &c.; ὁ αὐτός, the same. See Appendix, note B.
 αὐτός = ὁ αὐτός (*crasis*).
 αὐτοῦ, *adv.*, there, here.
 αὐτοῦ = ἐαυτοῦ.
 αὐχὴν, -ένος, *m.*, neck, throat.
 ἀφ-αιρέω (*tenses as αἰρέω*), take away from (*with double acc.*), 285.
 ἀφ-ειλόμην, from ἀφ-αιρέω.
 ἀφ-εῖμαι, from ἀφ-ίημι.
 ἀφ-έλκω (*tenses as ἔλκω*), drag away.
 ἀφ-ίημι (*tenses as ἵημι*), send forth; cast or fling forth; πνεῦμα, give up the ghost, die, 571; leave, 117; give up, resign, 367; release, 1292.
 ἀφ-ικνέομαι (*tenses as ἰκνέομαι*), come, arrive at.
 ἀφ-ίστημι (*tenses as ἵστημι*), put away, remove; *in intrans. tenses and mid.*, keep away from, 980; stand away from, 807;

get out of the way of (*with dat.*), 1054. See Appendix, note C.

ἀφ-ορμή, *f.*, starting-point, occasion.

Ἀχαιϊκός, -ή, -όν, Achæan.

Ἀχαιοί, Achæans, *i.e.* Greeks.

ἀχάριστος, -ον, thankless.

ἀχθεινός, -ή, -όν, burdensome, troublesome.

Ἀχιλεός (Ἀχιλλεύς), -έως, *m.*, Achilles, son of Peleus and Thetis, champion warrior of the Greeks at Troy.

Ἀχιλλεῖος, -ον, of Achilles.

ἄχος, -ους, *n.*, grief, woe.

ἄ-ωρος, -ον, untimely.

ἀχώ, *f.*, Dor. = ἤχώ.

βαίνω, βήσομαι, ἔβην, βέβηκα, walk, advance.

βάκτρον, *n.*, staff.

βακχεῖος, -α, -ον, Bacchic, frenzied.

βάκχη, *f.*, a Bacchanté, or frenzied devotee of Bacchus; *in line 123* = prophetess (*used of Cassandra*).

βαλιός, -ά, -όν, dappled.

βάλλω, βαλῶ, ἔβαλον, βέβλημαι, ἐβλήθην, throw, cast, hurl, shoot; 574, bestrew.

βάπτω, dip.

βάρβαρος, -ον, *adj.*, not Greek, foreign, hence wild, savage; τὸ βάρβαρον, see 1129, note; οἱ βάρβαροι, *subst.*, foreigners, barbarians, 328.

βάρος, -ους, *n.*, weight, load.

βαρύς, -εῖα, -ύ, *adj.*, heavy, grievous, cruel.

βασιλεύς, -έως, *m.*, king.

βασιλίς, -ίδος, *f.*, queen, princess.

βάσις, -εως, *f.*, stepping, step.

βέλος, -ους, *n.*, shaft, blow, 1041, note.

βία, *f.*, violence, force, 333; πρὸς βίαν, 406; βία, 1282, by force.

βίαιος, -α, -ον, forced, compulsory.

βίος, *m.*, life, course of life; *in line 12*, livelihood, sustenance.

βιοτή, *f.*, life.

βλάπτω, harm, injure.

βλάστημα, -ατος, *n.*, sprout, shoot; *in pl.*, crops.

βλέπω, see, look upon, behold, 585; (*with or without φῶς*, 668, 311), see the light of day, live, be alive.

βλέφῆρον, *n.*, eyelid.

βλώ-σκω, μολούμαι, ἔμολον, μέμβλωκα, come, go.

βοάω, -ήσω, cry, cry out.

βοή, *f.*, cry, loud cry.

βου-θυτέω, sacrifice oxen.

βούλευμα, -ατος, *n.*, resolution, purpose, plan.

βουλεύω, plot, plan.

βούλομαι, -ήσομαι, βεβούλημαι, ἐβουλήθην, wish, desire, be willing.

βούτης, -ον, *m.*, herdsman.

βραδύ-πους, -ποδος, *adj.*, slow-footed.

βραδύς, -εῖα, -ύ, *adj.*, slow.

βραχίων, -ονος, *m.*, arm.

βροτός, -οῦ, *m.*, mortal.

βωμός, -οῦ, *m.*, altar.

γαῖα, *f.*, land, ground, earth.

γαληνός, -όν, *adj.*, gentle, calm.

γάμος, *m.*, marriage (*often in pl.*).

γάρ, for. See Appendix, note D.

γε, particle emphasizing the words which it follows, at

least, surely; sometimes equivalent to yes, but cannot always be translated by any particular word. See notes on 246, 745, 760, &c.

γέγηθα. See γηθέω.

γεγώς, γεγῶσα, γεγώς, *perf.*
part. of γίγνομαι.

γείτων, -ονος, *c.*, neighbour.

γενεά, *f.*, race.

γενειάς, -άδος, *f.*, beard.

γένειον, *n.*, chin.

γέννα, -ης, *f.*, child, offspring.

See note, 189.

γενναῖος, -α, -ον, noble.

γένος, -ους, *n.*, race, kind, stock.

γένυς, -υος, *f.*, cheek.

γεραιός, -ά, -όν, aged; *subst.*,

γεραιά, an old woman, 389.

γέρας, -ως, *n.*, gift, gift of honour.

γέρων, -οντος, *adj.*, aged, old; *subst.*, an old man, 507, 516.

γεύομαι, taste, experience (*with gen.*).

γῆ, *f.*, earth, land, country.

γηθέω, -ήσω, ἐγήθησα, γέγηθα, rejoice.

γηραιός, -ά, -όν, aged; γηραιά, old woman.

γῆρας, -ως, *n.*, old age.

γι-γνώ-σκω, γνώσομαι, ἔγνω, ἔγνωκα, -σμαι, learn, ascertain; hence know, recognise.

γί-γν-ομαι, γενήσομαι, ἐγενόμην, γέγονα (γεγένημαι), ἐγενήθην, become, be, prove, turn out, happen.

γλῶσσα, *f.*, tongue.

γνώμη, *f.*, will, opinion, purpose, judgment; κατὰ γνώμην, see note, 867.

γοερός, -ά, -όν, wailing, mournful.

γόνος, *m.*, child.

γόνυ, -ατος, *n.*, knee.

γόςος, *m.*, wailing, lamentation.

γουνάτων = γονάτων.

γραῖα, *f.*, old woman.

γραῖος, -α, -ον, old, aged.

γραῦς, γρᾶός, *f.*, old woman.

γραφεὺς, -έας, *m.*, painter.

γραφή, *f.*, writing; νόμων γραφαί = the written laws, 866.

γῆς, -ου, *m.*, a piece of land, land.

γυμνός, -ή, -όν, naked; γυμνόν τιθέναι = to make bare, *i. e.* strip (*of arms*).

γυμνόω, strip naked.

γυνή, -αικός, *f.*, woman; lady (*used as title of respect*).

ἄγω = ἐγώ (*prodelision*).

δαιδάλεος, -ον, cunningly wrought.

Δαίδαλος, *m.*, a mythical artist of Crete. See 838, note.

δαίμων, -ονος, *c.*, a deity, god, goddess.

δαί-νῦμι, δαίσω, ἔδαισα, feast; *mid.*, feast upon.

δαῖς, δαιτός, *f.*, feast.

δάκρυ, *n.*, tear.

δάκρυον, *n.*, tear.

δακρύω, weep.

δάμαρ, -αρος, *f.*, spouse, wife.

Δαναῖδαι, *m.*, descendants of Danaus, Greeks.

Δαναοί, -ῶν, *m.* The Danaans, a name used generally for the Greeks.

δᾶρόν (*Dor.*) = δηρόν, *adv.*, long, for a long time.

δάφνη, *f.*, laurel or bay-tree
(*sacred to Apollo*).

δάω, an obsolete present.
See ἐδάην.

δέ, *conjunctive particle*, but.
Commonly answers μέν, but
often merely connects sentences.
May often be translated by
while, whereas, sometimes
by and.

δεῖ, δεήσει, it is necessary,
needful; ὦν σε δεῖ, of
which thou hast need,
1021.

δεῖδω, δέισω, εἶδαι, δέδοικα
(δέδια), fear, dread.

δείκ-νῦμι, δείξω, show, point
out.

δείλαιος, -α, -ον, miserable,
wretched.

δεῖμα, -ατος, *n.*, terror, horror.

δειμαίνω, fear, dread.

δεινός, -ή, -όν, dreadful,
terrible; also wonderful,
wondrous, strange.

δεῖπνον, *n.*, meal, banquet.

δειρή, *f.*, neck.

δέμας (*only in nom. and acc.*
sing.), *n.*, body, form.

δεξιός, -ά, -όν, right, on the
right; δεξιά, *subst.*, right
hand.

δέπας, -αος, *n.*, cup, goblet.

δέργμα, -ατος, *n.*, look, glance.

δέρη (= δειρή), *f.*, neck, throat.

δέρκομαι, -ξομαι, εἶδρασκον, δέ-
δορκα, behold.

δέσποινα, *f.*, lady, mistress.

δεσπόςυνος, -ον, of four masters.

δεσπότης, -ον, *m.*, master,
lord.

δεῦρο, *adv.*, hither.

δεύτερον, *adv.*, in the next
(*lit.* the second) place.

δέχομαι, δέξομαι, δέδεγμαι,

ἐδέχθην, receive, accept,
listen to.

δή, *particle to give greater*
emphasis to the word or words
with which it is joined (*probably*
a shorter form of ἤδη) now,
in truth, indeed, &c.; ποῖ
δή, whither then (116);
τί δή, pray what (258); it may
sometimes be left untranslated,
and expressed by emphasis on
a particular word.

δηκ-τήριος, -ον, biting (*with*
gen.) [δάκνω, bite].

Δηλιάς, -άδος, *f. adj.*, Delian,
of Delos (a sacred isle in
the Aegaeon), 462, *note*.

δημ-ηγόρος, -ον, *adj.*, address-
ing the people; *δημηγόρους*
τιμάς (254), a speaker's
honours.

δημο-χαρίστης, -ον, *m.*, one
who seeks to please the
people, flatterer.

δήποτε, so lately, 484, *note*.

δήτα, *adv.*, surely, indeed;
οὐ δήτα, no indeed! for-
sooth, in irony, 623 (*note*);
in a question, prithee, 247.

Δία, from Ζεύς.

διά, *prep.* with *acc.* and *gen.*
(*with gen.*, general meaning,
through; *with acc.*, on
account of); of time, διὰ
μακροῦ, long-lasting, 320;
by means of, 442, 1004;
διὰ χερῶς, 673, *note*; διὰ τέ-
λους, continually, through-
out; δι' οἴκτου ἔχειν, 851,
note.

δια-βάλλω (*tenses as βάλλω*),
slander, speak evil of.

δια-δοχή, *f.*, succession.

διά-δοχος, -ον, *adj.*, bringing a
succession. *See note*, 588.

- δί-αιμος**, -ον, *adj.*, bloody
 [αἷμα].
δια-κωλύω, hinder.
δια-μοιράω, -άσω, tear limb
 from limb.
δια-ρ-ροή, *f.*, pipe, channel,
 567; πνεύματος δ. = wind-
 pipe.
δια-σπάω, -σπάσω, tear in
 pieces.
δια-τέμνω, cut in pieces;
αορ. διέτεμον.
δί-αυλος, ὁ, *lit.* double pipe or
 course. *See note*, 29.
δια-φέρω (*tenses as φέρω*), *lit.*
 tend in different ways;
hence make a difference.
δια-φθείρω (*tenses as φθείρω*),
 destroy, corrupt, 598, *note*.
δίδαξις, -εως, *f.*, teaching.
δι-δά-σκω, -ξω, ἐδίδαξα, teach,
 inform; διδάξον τοῦτο, tell
 me this; διδάσκου, be
 advised.
δι-δω-μι, δάσω, ἔδωκα, δέδωκα,
 ἔδοθην, give, grant, bring
 forth, give up, &c.; δίκην
 δ., pay penalty, suffer
 punishment, 803.
δι-εργάζομαι, make an end
 of, destroy, kill.
δι-ερείδομαι, *mid.*, lean upon.
δίκαιος, -α, -ον, just, fair, right;
 τὸ δίκαιον, justice, 271, 853.
δικαίως, justly.
δίκη, *f.*, justice, law, right, just
 penalty; δ. δίδοναι (ὑπέχειν),
 pay the penalty, 803, &c.;
 πολεμίων δίκην, like ene-
 mies, 1162, *note*.
δι-όλλυμι, destroy utterly.
Διόνῦσος, *m.* Dionysus, an-
 other name for Bacchus.
δι-ορίζω, mark off, define,
 847, *note* [ὅρος = boundary].
Διός, *from Ζεύς*.
διός, -α, -ον, divine.
Διόσ-κοροι. The two sons
 of Zeus and Leda, viz.
 Castor and Pollux, brothers
 of Helen.
διπλοῦς, -ῆ, -οῦν, *adj.*, twofold,
 double.
δί-πτυχος, -ον, twofold; *pl.*,
 two, 1287.
δῖς, twice.
δισσός, -ῆ, -όν, twofold, in two
 ways.
δίχα, asunder. *See note*, 119.
διώκω, pursue.
δι-ώλεσα. *See δι-όλλυμι*.
δμῳίς, -ίδος, *f.*, female slave.
δμῳός, -ῳός, *m.*, slave. (*Both*
words refer to slaves taken in
war; derivation, δαμάζω).
δοκέω (*tenses formed from δοκ-*),
lit. seem to myself, think,
 deem, suppose; *with inf.*,
 seem, appear; *for πῶς δοκεῖς*
 1160, *see note*; *impersonal*
 δοκεῖ, it seems, seems good;
 ἔδοξε, it seemed good, *i. e.*,
 was determined; οἱ δο-
 κοῦντες, men of repute,
 295 (*lit.* those who seem
 to be wise).
δόλος, *m.*, craft, treachery.
δῆμος, *m.*, house, dwelling,
 home.
δόξα, *f.*, opinion.
δοξάζω, suppose.
δορι-θήρῳτος, -ον, captured by
 the spear.
δορί-κτητος, -ον, won by the
 spear.
δέρυ, -ᾶτος, *n.*, spear.
δουλεία, *f.*, slavery.
δούλειος, -α, -ον, of slaves, of
 slavery.
δουλεύω, be a slave.

δούλη, *f.*, a female slave.
 δούλος, *m.*, a slave; *adj.* = δού-
 λειος, 137, 1253; τὸ δούλον,
 slavery, 332.
 δουλόσυνος, *-ον*, enslaved.
 δρᾶω, δράσω, ἔδρασα (ἔδραν),
 δέδρακα, do, accomplish;
 καλῶς δ., do good to,
 benefit.
 δρῦπτω, tear; *mid.*, tear (one-
 self), 655.
 δρῦς, δρῦός, *f.*, oak.
 εὐναμαι, -ήσομαι, ἐδυνήθην, am
 able, can, am strong
 enough to do.
 δύναμις, *-εως, f.*, power,
 strength.
 δύο, two.
 δύρομαι = ὀδύρομαι, lament.
 δύσ-μαχος, *-ον*, hard to fight
 against, irresistible.
 δυσ-μενής, *-ές*, hostile; τὸ δυσ-
 μενές, hostility, 745, *note*.
 δύσ-νοια, *f.*, ill-will, dislike.
 δύσ-τῆνος, *Dor.* for δύστηνος.
 δυσ-τηνος, *-ον*, wretched, un-
 happy, unfortunate.
 δυσ-τυχέω, to be unfortunate,
 unlucky.
 δυσ-τυχής, *-ές*, unlucky, un-
 fortunate.
 δυσ-φημέω, use words of evil
 omen (*with acc. of person*
addressed), 182.
 δύσ-φημος, *-ον*, ill-omened.
 δύσ-φορος, *-ον*, hard to bear.
 δυσ-χλαινία, *f.*, mean clothing
 [χλαινα = cloak].
 δῶμα, *-ατος, n.*, house, hall,
 home; *often in pl. for sing.*
 δωρέομαι, give, present.
 Δωρίς, *-ίδος, f. adj.*, Dorian.

ἶα, *interj.*, ha!
 ἶᾶ, *from* ἑάω.

ἶάν, *conj.* = εἰ ἄν, *if*; *with subj.*,
 ἑάν μή, *except*, unless. *See*
Appendix, note A.
 ἑαυτόν, *-ήν, pron. refl.*, him-,
 her-self. *See Appendix,*
note B.
 ἑάω, *-άσω*, suffer, permit, let
 alone, let be.
 ἐγγύς, *adv.*, near.
 ἐγ-κλήω, shut up.
 ἐγ-κλίνω, turn.
 ἐγ-κονέω, hasten.
 ἔγχος, *-ους, n.*, sword.
 ἔγώ, *pron.*, I.
 ἐδάην, I understood. *See*
δάω.
 ἔζη, *from* ζάω (*irregular contrac-*
tion).
 ἐθέλω, *-ήσω*, be willing, wish,
 purpose.
 ἐθρέφθην, ἔθρεψα, *from* τρέφω.
 εἰ, *conj.*, *if, with ind. and opt.*;
 (2) oh that! (*with opt.*), 836,
note; (3) whether, *Lat.*
num, 988, 992; καὶ εἰ, *see*
 318, *note*.
 εἰδείην, εἰδέναι, *from* οἶδα.
 εἶδον, *used as aor. of* ὀράω.
 εἶδος, *-ους, n.*, form, shape,
 figure.
 εἶδωλον, *n.*, image, phantom.
 εἶεν, *adv.*, well then! be it
 so!
 εἶθε, oh that! would that!
 (*Lat. utinam*).
 εἰκότως, *adv. of* εἰκώς, *perf.*
part. of εἶκομαι, *in* seemly
 fashion, as is seemly.
 εἰλάτινος, *-η, -ον, adj.*, of pine
 or fir-wood. *Epic form of*
ἐλάτινος.
 εἶλον. *See* αἰρέω.
 εἶμα, *-ατος, n.*, cloak.
 εἶμι, *imperf. ἦσα*, I will go,
 ibo; *in other moods than the*

- ind. has pres. force, come, go, &c.*
- εἶμι, ἔσομαι, ἦν, I am, sum ;
impers. ἔστι(ν), it is allowed (possible), 234 ; poetical for to live, 284, &c.
- εἶπα, *aor. See εἶπον.*
- εἶπερ, if indeed.
- εἶπον, *used as aor. of ἀγορεύω or φημί, say, speak.*
- εἴργω, εἴρξω, εἴρξα, prevent, restrain. *See note, 867.*
- εἴρηκα, εἴρημαι, εἰρήσομαι, *perf. and fut. tenses of εἴρω, speak, say, tell, &c.*
- εἰς (εἶς), *prep. with acc., into, against, to, towards.*
- εἷς, μία, ἓν, one.
- εἶσ' = εἰσί, *from εἶμι.*
- εἰσ-άγω, lead into.
- εἰσ-ακούω, hear.
- εἰσ-εἶδον, *used as aor. of εἰσ-οράω, look upon, behold, see, perceive.*
- εἶτ' = εἶτα.
- εἶτα, then.
- εἶ-τε, *generally doubled, εἶτε . . . εἶτε, whether . . . or. [Lat. sive . . . sive.]*
- εἶχον. *See ἔχω.*
- εἶωθα (*perf. from unused ἔθω*), am accustomed ; *part., familiar, accustomed.*
- ἐκ (ἐξ), *prep. with gen., out of, from ; (agent) by, at the hands of, 24, 252. Special phrases, ἐξ ἀριστερᾶς, on the left hand ; ἐκ δείπνων, after supper (so also in 1160).*
- Ἐκάβη, *f., Hecuba.*
- ἕκαστος, -η, -ον, each. *See note, 1227.*
- ἕκάτι, *adv., for the sake of (with gen.).*
- ἐκ-βάλλω, cast forth ; shed a
- tear, 298 ; burst or break in (1044).
- ἐκ-βλητος, -ον, cast up.
- ἐκ-βολή, *f., that which is cast forth. See 1078, note.*
- ἐκ-γονος, *subst., m., child.*
- ἐκεῖ, there.
- ἐκεῖθ' = ἐκειτο.
- ἐκεῖθεν, from thence. *See note, 731.*
- ἐκείνος, -η, -ο, that, he, she, it.
- ἐκεῖσε, thither.
- ἐκ-κρίτος, -ον, picked out, chosen.
- ἐκ-λογίζομαι, reckon, consider.
- ἐκ-παγλίομαι, to wonder at, admire.
- ἐκ-πέμπω, send out, send out from.
- ἐκ-πηδάω, bound forth.
- ἐκ-πίμ-πλη-μι, -πλήσω, &c., fill, fulfil.
- ἐκ-πίπτω, fall out from, lose (*with gen.*). *See 1026, note.*
- ἐκ-ποδών, *adv., out of the way.*
- ἐκ-πράττω, make an end of, kill.
- ἐκ-πρεπής, -ές, pre-eminent.
- ἐκ-πτήσω (*aor. ἐξ-έπηξα*), scare out of.
- ἐκ-τείνω, *aor. ἐξ-έτεινα*, stretch out.
- ἐκ-τήκω, *trans., melt ; perf. intr. ἐκτέτηκα*, melt. *See 433, 434, note.*
- Ἐκτωρ, -οπος, *m.* Son of Priam, the champion warrior of Troy.
- ἐκ-φέρω, cast up, bring out.
- ἐκ-φθείρω, utterly destroy.
- ἐκών, -ούσα, -όν, *adj., willing, often used as adverb = willingly.*

ἐλάσσων, used as comp. of μικρός, less.

ἔλαφος, *f.*, hind.

Ἑλένη. Helen, daughter of Zeus and Leda, wife of Menelaüs, king of Sparta. Being carried off by Paris she caused the Trojan war.

Ἑλενος, Helenus, son of Priam, a seer.

ἐλεύθερος, -α, -ον, free.

ἐλκώω, wound.

ἔλκω, ἔλξω, εἴκυσσα, -υκα, drag, drag away.

Ἑλλάς, -άδος, *adj.*, Hellenic, Greek; *subst.*, Hellas, Greece¹.

Ἕλλην, -ηρος, *adj.*, Hellenic, Greek; *subst.*, a Hellene, Greek. Ἑλληνίς, -ίδος, *f. adj.*¹.

Ἑλληνικός, -ή, -όν, Hellenic, Greek.

ἐλπίζω (*aor. opt.* -σαιμι), hope.

ἐλπίς, -ίδος, *f.*, hope, expectation.

ἐμᾶς, *Dor.* for ἐμῆς.

ἐμ-αυτόν, -ήν, *refl. pron.*, myself. See Appendix, note B.

ἐμ-βαίνω, go into, enter.

ἐμ-βατεύω, enter, set foot in.

ἐμ-βεβώς, *perf. part.* of ἐμβαίνω.

ἔμολον. See βλώσκω.

ἐμός, -ή, -όν, *adj.*, my, mine.

ἐμ-παλιν, *adv.*, backwards, away (from me), 343; τὸ ἔμπαλιν, the contrary, 789.

ἐμ-πίμπλημι, -πλήσω, fill, glut; *aor. pass.* ἐνεπλήσθη.

ἐμ-πίπτω (*tenses as πίπτω*), fall upon (*with dat.*).

ἐμ-πλησθῶ. See ἐμ-πίμπλημι. ἐμ-ποδών, in the way (*with dat.*).

ἐν, *prep. with dat.*, in, among.

ἐν, Ἐιδου, see 418, note.

ἐν, from εἷς.

ἐν-άλιος, -α, -ον, in the sea, sea-dipped.

ἐναντίον, *adv.*, opposite, face to face, in the face.

ἐνδεής, -ές, lacking in (*with gen.*).

ἐν-δίδωμι, afford, supply.

ἐνδίκως, rightly, justly.

ἐνδον, *adv.*, within.

ἐνεγκ-. See φέρω.

ἐνεκα, *adv.*, on account of, for the sake of (*with gen.*).

ἐνθα, *adv.*, there, where.

ἐνθάδε, *adv.*, thither, there.

ἐνθεν, *adv.*, thence, on the other side.

ἐνθένδε, *adv.*, hence; τὸ ἐνθένδε, from henceforth.

ἐν-θνήσκω, *aor.* ἐν-θανεῖν, die away, grow numb in.

ἐν-νύχος, -ον, by night, nightly.

ἐν-οπλος, -ον, in arms, armed.

ἐν-οπτρον, mirror [*root ὀπ-, cp. ὄψομαι*].

ἐνταῦθα, *adv.*, there, thereupon.

ἐν-τίθημι, put in.

ἐντός, within.

ἐν-τυγχάνω (*aor. part.* ἐντυχών), light upon.

ἐν-υπνος, -ον, *adj.*, in sleep.

ἐξ-αίρω (*aor. part.* ἐξ-άρας), raise aloft.

ἐξ-αιτέομαι, demand. See 49 (note). (*Aor.* ἐξήτησάμην.)

¹ The Greeks always spoke of their country as Hellas, and of themselves as Hellenes. The names 'Greece' and 'Greeks' belong to later times.

- ἐξ-αλείφω, smear out, wipe out.
 ἐξ-αλλάσσω, take in exchange, take in turn, 1061, note.
 ἐξ-αλύσκω, -ύξω, ἐξ-ήλυξα, flee, escape.
 ἐξ-αν-ίστημι, raise, lift up, 1165. See Appendix, note C.
 ἐξ-απ-αλλάσσω, set free from, rid of. See note, 1108.
 ἐξ-άρασα. See ἐξ-αίρω.
 ἐξ-αυδάω, speak out.
 ἐξ-εἶλκον. See ἐξ-έλκω.
 ἐξ-ειργασάμην. See ἐξ-εργάζομαι.
 ἐξ-έλκω, *imperf.* -εἶλκον, draw forth.
 ἐξ-ἐπτάξας. See ἐκ-πτήσσω.
 ἐξ-εργάζομαι, wreak, accomplish.
 ἐξ-έρχομαι, come out, come forth.
 ἐξ-εστι(ν), *impers.*, it is allowed, lawful.
 ἐξ-ευρίσκω, find out.
 ἐξ-έφθαρμαι. See ἐκ-φθείρω.
 ἐξ-ήλυξα. See ἐξ-αλύσκω.
 ἐξ-ηνεγκ-. See ἐκ-φέρω.
 ἐξ-ητησάμην. See ἐξ-αιτέω.
 ἐξ-ιστορέω, question, investigate.
 ἐξ-οικίζω, ἐξόκισα, drive out from home, exile, dispeople (887).
 ἐξω. See ἔχω.
 ἐξω, *adv.*, outside, without (*with gen.*).
 ἐξ-ώκισα. See ἐξ-οικίζω.
 εἶκοι, *part.* εἰκώς, *perf.* with *pres.* meaning, seem, seem likely; εἰ. πράξειν, seem likely to accomplish; *impers.* εἶοικε, it seems.
 εἶοιχ' = εἶοικε.
 ἐπ-άγω, bring to; so, to cause, induce (260).
 ἐπ-αίρω, raise.
 ἐπ-άσσω, ἐπήξα, rush. See 1070, note.
 ἐπ-άρκεσις, -εως, *f.*, aid, succour.
 ἐπ-αρκέω, -έσω, help, aid (*with dat.*).
 ἐπ-αρωγός, *m.*, helper, aider.
 ἐπ-έξεσα. See ἐπιζέω.
 ἐπεί, *of time*, when, since, hence *causal*, since, seeing that; *with imperative*, for, 1208.
 ἐπειδ-άν, *conj.*, whenever (*with subj.*). See Appendix, note A.
 ἐπει-δή, *conj.*, when, seeing that.
 ἐπ-εἶδον, used as *aor.* of ἐφ-οράω.
 ἐπ-εμι, be over, superintend.
 ἐπεί-περ, *conj.*, seeing that.
 ἐπ-εισ-πίπτω, *aor. subj.* -πέσω, rush in.
 ἐπειτα, *adv.*, in the next place, thereupon.
 ἐπ-ερείδω, press or haul home. See 114, note.
 ἐπ-ερρόθουν. See ἐπιρροθέω.
 ἐπ-ίστην. See ἐφ-ίστημι.
 ἐπ-εύχομαι, *aor.* -ηυξάμην, pray (*in addition*), note, 542.
 ἐπ-έχω (*tenses like ἔχω*), *lit.* hold upon; so, stay, stop, delay.
 ἐπ-ήγαγον. See ἐπάγω.
 ἐπί, *prep.* with 3 cases; *with acc.*, against, over, to, with regard to, for; *with dat.*, on, at, by; for, 648; *with gen.*, upon.
 ἐπι-βαίνω, mount upon.
 ἐπ-ιδεῖν. See ἐφ-οράω.
 ἐπι-δέμνιος, -ον, on a bed.

- ἐπι-ζέω, -ζέσω, -έξεσα, boil or surge upon.
- ἐπι-κουρία, *f.*, aid, succour.
- ἐπι-λανθάνομαι or ἐπι-λήθομαι, -λήσομαι, forget (*with gen.*).
- ἐπι-ρ-ροθέω, shout assent.
- ἐπί-σημος, -ον, *lit.* having a mark (σῆμα) on it; so, remarkable, well marked.
- ἐπι-σκήπτω, urge.
- ἐπι-σκοπέω, -σκέψομαι, supervise, watch.
- ἐπί-σταμαι, -στήσομαι, know.
- ἐπι-στάτης, -ον, *m.*, overseer.
- ἐπι-σφάζω, -άξω, slay at.
- ἐπι-σχ-. See ἐπ-έχω.
- ἐπι-τίμια, -ων, *n. pl.*, recompense, requital.
- ἐπί-φθονος, -ον, open to hatred (or envy?), 1185, *note.*
- ἐπ-οικτείρω, ἐπάκτειρα, pity.
- ἔπομαι, ἔψομαι, ἐσπόμην, follow, pursue.
- ἔπος, -ους, *n.*, word.
- ἐπ-ωδός, -όν, called (*lit.* sung) after [ἀείδω].
- ἐπ-ωμίς, -ίδος, *f.*, the shoulder strap (of a tunic).
- ἔραμαι, ἐρασθήσομαι, ἠράσθην, love, long for.
- ἐράω, *only in pres. and imperf.*, love, long for, covet (*with gen.*), 996.
- ἐργάζομαι, do, perform, accomplish, *with double acc.*, 264; *perf. pass. or depon.*, εἴργασμαι.
- ἔργον, *n.*, deed.
- ἔρευνάω, search.
- ἐρημία, *f.*, solitude, solitary place, 981; (*with gen.*), want of, absence, 1017.
- ἔρημος, -ον, lonely, desolate.
- ἐρημόω, abandon, leave.
- ἐρήσομαι. See ἔρομαι.
- ἔρις, -ίδος, *f.*, strife, contest.
- ἔρομαι, -ήσομαι, ask.
- ἔρπω, *lit.* creep, hence come, go.
- ἔρρεον, *imperf.* of βέω. (*Note doubled ρ.*)
- ἔρχομαι, ἐλεύσομαι, ἦλθον, ἐλήλυθα, come, go, &c.
- ἐρῶ, *used as fut. of φημί.*
- ἔρωτάω, ask.
- ἐς, *short form of εἰς.*
- ἐσειδον (*subj.* εἰδῶ), *aor.* of εἰσοράω.
- ἐσήμηνα, *1st aor.* of σημαίνω.
- ἔσθλός, -ή, -όν, noble, brave, good, &c.
- ἔσπόμην, *aor.* of ἔπομαι.
- ἔστία, *f.*, hearth.
- ἔσω, within.
- ἐτάμετο, *2nd aor. mid.* of τέμνω.
- ἕτερος, -α, -ον, other (of two).
- ἔτι, *adv.*, still; *with neg.*, any longer.
- ἔτλης, *2nd aor.* of τλάω.
- ἔτοιμος, -η, -ον, ready.
- εὔ, *adv.*, well.
- εὐ-γένεια, *f.*, noble birth.
- εὐ-δαίμων, -ονος, *adj.*, prosperous.
- εὐ-δοξία, good repute.
- εὔδω, -ήσω, sleep.
- εὐθύνω, direct, guide, rule.
- εὐθύς, *adv.*, immediately.
- εὐ-ιππος-ον, well-horsed, warlike.
- εὐ-κάρδιος, -ον, stout of heart.
- εὐ-καρδίως, *adv.*, with good heart.
- εὐ-λογέω, speak well of, praise.
- εὐ-μενής, -ές, well-disposed, friendly.
- εὐνή, *f.*, couch, bed.
- εὐ-παις, -παιδος, *adj.*, blest with children.
- εὐ-πραξία, *f.*, prosperity.

εὐ-πρεπής, -ές, *adj.*, beauteous.
 εὕρημα, -ατος, *n.*, invention.
 εὐρίσκω, εὐρήσω, ἤυρον, ἤυρηκα,
 -μαι, ἠύρέθην, find, find out,
 discover.
 εὐ-ροος, -ον, fair flowing.
 Εὐρώπη, *f.*, Europe.
 Εὐρώπῆς, -ου, *m.* A river in
 the Peloponnese which
 flowed near Sparta.
 εὐ-σεβής, -ές, pious, religious.
 εὐ-σχήμως, *adv.*, becomingly.
 εὐ-τεκνος -ον, blest with child-
 ren.
 εὐ-τρεπής, -ές, ready.
 εὐ-τυχέω, prosper.
 εὐ-τυχής, -ές, fortunate.
 εὐ-φημέω, speak words of good
 omen.
 εὐφρόνη, *f.*, night (*poetical*).
 ἐφ' = ἐπί.
 ἐφ-εστάναι, *perf. inf. of ἐφ-*
ίστημι.
 ἐφ-ίημι (*aor. inf. ἐφ-εῖναι*), put
 forth, lay upon.
 ἐφ-ίστημι, *trans. tenses*, put
 (set) over; *in intrans. tenses*,
 stand over. See Appendix,
 note C.
 ἐφ-οράω, *aor. ἐπ-εῖδον*, look
 upon, behold.
 ἔχθηθ' = ἔχθητε.
 ἔχθιστος, *superl. of ἐχθρός*.
 ἐχθρός -ά, -όν, hated, hateful;
 as *subst.*, an enemy.
 ἔχθην, *imperf. of χρῆν*.
 ἔχρησε(ν), *aor. of χράω*.
 ἔχω, ἔξω (σχῆσω), ἔσχον, ἔ-
 σχηκα, (1) *trans.*, have,
 hold, stay, stop; *with inf.*,
 have the power to, be able
 (614); (2) *intrans.*, lit. hold
 oneself; σχές (963), hold!
 forbear! ᾧδε ἔχει (1195),
 so (the matter) stands; (3)

mid. ἔχομαι (with gen.), cling
 to.
 ἔως, *adv.*, so long as.
 ζάω, ζῆς, &c., *part. ζῶν, inf.*
 ζῆν, live (*contracts into η*
not α).
 ζεύγ-νῦμι, ζεύξω, yoke.
 Ζεὺς, Διός, *m.* Zeus, the king
 of gods and men.
 ζέω, ζέσω, boil.
 ζῆ, ζῆν. See ζάω.
 ζῆλος, *m.*, rivalry.
 ζηλόω, strive for.
 ζητέω, seek.
 ζόη, *f.*, life (*poetic form of ζωή*).
 ζυγόν (ζυγός), *n.*, yoke.
 ζωή, *f.*, life.
 ζώνη, *f.*, girdle (*Eng. zone*).

ἦ, *interrogative particle*.
 ἦ, or, ἦ . . . ἦ, either . . . or.
 ἦ, from ὄ, ἦ, τό.
 ἦ, from ὄς, ἦ, ὄ.
 ἦ, from ὄς, ἦ, ὄ.
 ἡγεμών, -όνος, *c.*, guide.
 ἡγέομαι, -ήσομαι, ἡγήμαι, think,
 consider; *with dat.*, lead.
 ἡδέε, and (*poetic word*).
 ἡδε, from ὄδε, ἡδε, τόδε.
 ἡδέως, *adv.*, gladly.
 ἡδη, *adv.*, now, immediately,
 already.
 ἡδύ-λογος, -ον, sweet-speak-
 ing, sweet-voiced.
 ἡδύς, -εία, -ύ, sweet.
 Ἡδωνός, -όν, Edonian. See
 1153, note.
 ἡκιστα, *adv.*, least; hence *in*
an answer, by no means.
 ἡκριβωκώς. See ἀκριβώς.
 ἦκω, *imperf. ἦκόν*, am come.
 ἦλθον. See ἔρχομαι.
 ἦλιος, *m.*, the sun; *in l. 1067*,
 the Sun God (*personified*).

ἦλυσίς, *f.*, going, step.
 ἦμαρ, *-ατος, n.*, day (*poetical*).
 ἡμέρα, *f.*, day; καθ' ἡμέραν,
 daily.
 ἦμος, when (*poetic word*).
 ἦν, *imperf.* of εἶμι.
 ἦν = εἶν.
 ἦν, *from* ὄς, ἦ, ὄ.
 ἦνεγκον, *aor.* of φέρω.
 ἦνίκα, when (*poetic word*).
 ἦπύω, say, utter (*poetic word*).
 ἦράσθην. See ἔραμαι.
 ἦσμεν. See οἶδα.
 ἦσσάομαι, be worsted.
 ἦσσον, *adv.*, less.
 ἦσυχος, *-ον, adj.*, calm; so, at
 rest, idle, silent (1109).
 ἦσω, *fut.* of ἦμι.
 ἦχώ, *-ους, f.*, sound, 156;
 Echo (*personified*).
 θ' = τε.
 θᾶκος, *m.*, seat (*poetic word*).
 θάλαμος, *m.*, bridal chamber.
 θαλάσσιος, *-α, -ον*, of the sea,
 sea-.
 θαλασσό-πλαγκτος, *-ον*, made
 to wander o'er the sea, sea-
 tossed.
 θάμβος, *-ους, n.*, amazement.
 θανάσιμος, *-ον*, deadly.
 θάνατος, *m.*, death.
 θάπτω, bury.
 θαρσέω, be of good courage.
 θάρσος, *-ους, n.*, confidence.
 θάσσω (*only pres.*), sit (*idle*).
 θαῦμα, *n.*, marvel.
 θαυμάζω, *intrans.*, wonder;
trans., admire, honour.
 θεά, *f.*, goddess, 463.
 θεάομαι, *-άσομαι*, gaze at.
 θεῖος, *-α, -ον*, inspired by a
 god. See 87, note.
 θέλω = ἐθέλω.

θεό-δητος, *-ον*, god-built.
 θεό-θεν, *adv.*, from the gods.
 θεός, *m.*, a god; πρὸς θεῶν, by
 the gods.
 θεράπεινα, *f.*, hand-maid.
 θεράπνη (*Dor. θεράπνα*), *f.*, either
 (1) for θεράπεινα = a hand-
 maid, or (2) a habitation,
 dwelling. See note, 482.
 θεσπι-ωδός, *-όν*, chanting in
 prophetic strain, hence in-
 spired.
 Θέτις, *-ιδος, f.* A daughter of
 the sea-god Nēreus, wife of
 Pēleus, mother of Achilles.
 θήκη, *f.*, chest.
 θήλυς, *-υ* (*and -υς, -εια, -υ*),
 female.
 θήρ, *θηρός, m.*, wild beast.
 θησαυρός, *m.*, treasure.
 Θησείδης, *-ου, m.* Son of the
 Athenian hero Theseus,
 125, note.
 θιγ-γάνω, θίξομαι, ἔθιγον, touch
 (*with gen.*).
 θνησκω, θανούμαι, ἔθανον, τέ-
 θνημα, die, be slain.
 θνητός, *-ή, -όν*, mortal; *subst.*,
 a mortal.
 θοίνη, *f.*, feast.
 θοός, *-ά, -όν*, swift.
 θόρυβος, *m.*, noise, clamour,
 tumult.
 θρασύνομαι, be over-bold or
 insolent.
 θρασυ-στομέω, be bold (*inso-*
lent) of tongue.
 θρεφθῆναι, *aor. inf. pass.* of
 τρέφω.
 Θρήκη, *f.* Thrace, a country
 to the north of the Aegean
 sea.
 Θρήκιος, *-α, -ον*, Thracian.
 Θρήξ, Θρηκός, *adj. and subst.*,
 Thracian.

θρηνέω, wail for, lament.
 θρῆνος, *m.*, lamentation, dirge.
 θυγάτηρ, -τρός, *f.*, daughter.
 θῦμα, -ατος, *n.*, sacrifice.
 θῦμός, *m.*, wrath.
 θυμόομαι, am angry; τὸ
 θυμούμενον, wrath.
 θυσία, *f.*, sacrifice.
 θυσιᾶν, *Dor. gen. pl. of θυσία.*
 θυύσσω, cry out, shout [*perh.*
from θώς, a jackal.]

Ἰδη, *Dor. Ἰδᾶ, f.* Ida, a
 mountain near Troy.
 Ἰδαῖος, -α, -ον, of Ida; βούτης
 Ἰ. = Paris.
 ἰδίᾳ, *adv. dat.*, in private,
 individually.
 ἴδιος, -α, -ον, private, indivi-
 dual, personal.
 ἰδοῦ, *imperat. of εἰδόμην.*
 ἰδοῦ, *adv.*, lo! behold!
 ἱερεύς, -έως, *m.*, priest.
 ἱερός, -ά, -όν, sacred.
 ἴζω (*only in pres. tenses*), sit.
 ἴημι, ἦσω, ἦκα, εἶκα, εἶμαι,
 εἶθην, send; utter (338);
intrans., betake oneself,
 rush, 164, note.
 ἴθι, *imperat. of εἶμι, ibo.*
 ἰκέσιος -α, -ον, of suppliants.
 ἰκετεύω, *trans. and intrans.*,
 supplicate, entreat.
 ἰκέτις, -ῖδος, *f.*, a (*female*) sup-
 pliant.
 ἰκνέομαι, ἴξομαι, ἰκόμην, ἴγμαι,
 come to.
 Ἰλιάς, -άδος, (1) *f. adj.*, of
 Ilion; (2) *subst.*, (a) Trojan
 woman, (b) Troy.
 Ἰλιον, *n.*, Ilion, Troy.
 Ἰλιος, -α, -ον, Ilian, Trojan.
 ἴνα, *conj.*, in order that, *with*
subj. and opt.; *adv.*, where,

where'n (*with indic.*). See
 note 818 for special use with
indic.
 ἵππότης, -ου, *m.*, horseman.
 ἱρά, *neut.*, for ἱερά, sacred
 things (rites).
 ἴσος, -η, -ον, equal, hence fair,
 just.
 ἴ-στη-μι, στήσω, ἔστησα, (ἔ-
 την), ἔστηκα, ἐστάθην, *trans.*
tenses, make to stand, set,
 place; *intrans.*, stand. See
Appendix, note C.
 ἰστός, *m.*, mast.
 ἰσχύω, be strong; πλέον ἰ.,
 be stronger than, prevail
 over.
 ἴσχω (*only in pres. tenses, colla-*
teral form of ἔχω), hold,
 stop.
 ἴσως, *adv.*, equally, perhaps.
 ἴχνος, -ους, *n.*, track, hence
 foot.
 ἰώ, *interj.*, oh! ah! alas!

κάγω, κάγωγε = καὶ ἐγώ (*crasis*).
 καθ' = κατά (*crasis*).
 καθ-αιμάσσω, *aor. καθήμαξα*,
 make bloody [αἶμα].
 καθ-αιρέω, over-power.
 καθ-εἶλον, *aor. of καθ-αιρέω.*
 καθ-εἶς, *aor. part. of καθ-ίημι.*
 καθ-έξω, *fut. of καθ-έχω.*
 καθ-ίημι, let down, lower.
 καθ-οράω, κατόψομαι, κατείδον,
 behold.
 καί, *conj.*, and, also, even.
 καὶ δῆ. See note, 758.
 καὶ μὴν. See note, 216.
 καινός, -ή, -όν, new, fresh,
 strange.
 καί-περ, *adv.*, although (*with*
part.).
 καιρός, *m.*, a point of time,

season, crisis; ἐς καιρόν, at a suitable time, 666.
κακόγλωσσος, -ον, *adj.*, ill-tongued.
κακός, -ή, -όν, bad, evil; *subst.*, κακά, evils, 233; reproaches, abuse, 375.
κακύνομαι, behave badly.
κακῶς, badly, ill, miserably.
καλέω, καλῶ, ἐκαλέσα, κέκληκα, -μαι, ἐκλήθην, κекλήσομαι, call.
καλλί-διφρος, -ον, of the fair chariot.
κάλλιστα, *superl.* of καλῶς, most gloriously.
κάλλος, -ους, *n.*, beauty.
καλός, -ή, -όν, fair, beautiful, good, noble.
καλῶς, *adv.*, nobly, honourably. See δρᾶω.
κάμ' = καὶ ἐμέ (*crasis*).
κάμαξ, -ᾶκος, *f.*, spear-shaft, iancee.
κάμνω, καμοῦμαι, ἐκάμον, κέκμηκα, grow weary, hence suffer.
κάμπτω, κάμψω, bend, 1150; *intrans.*, turn, 1079.
κάν = καὶ ἄν. κᾶν = καὶ ἐν (*crasis*).
κᾶνάθηρον = καὶ ἀνάθηρον (*crasis*).
κανών, -όνος, *m.*, *lit.* a straight rod (for measuring, &c.), hence rule, standard.
κάπεί = κ : ἰ ἐπί (*crasis*).
κάπειτα = καὶ ἔπειτα (*crasis*).
καπνός, *m.*, smoke.
κάρα (*only in nom. and acc.*), head; Κασάνδρας κάρα, 677, *note*.
καρδία, *f.*, heart.
καρπός, *m.*, fruit.
κάρσένων = καὶ ἀρσένων (*crasis*).

καρτερέω, persist, continue.
κᾶρύξῦτ(α), *Doric* for κηρύξασα.
καρχήσιον, *n.*, *lit.* a drinking cup, hence (from its shape), mast-head of a ship.
κᾶς = καὶ ἐς (*crasis*).
Κασάνδρα, Cassandra, daughter of Priam, gifted with prophecy by Apollo, went to Greece with Agamemnon, and was there slain by Clytaemnestra.
κᾶσθενεῖς = καὶ ἀσθενεῖς (*crasis*).
κάσις, -ιος, *c.*, brother, 428; sister, 361, 944.
κᾶτ(α) = καὶ εἶτα (*crasis*).
κατά, *prep.* with *gen.* and *acc.*, (1) with *gen.*, down from; (2) with *acc.*, down = throughout (κατ' ἄστυ), in (κατὰ Θρήκην). Phrases, κατ' ἔχνος, on their track; καθ' ἡμέραν, day by day; so κατ' ἡμᾶρ.
κατα-θνήσκω, die, be slain.
κατα-κέχρωσμαι, *perf.* of καταχρώννυμι.
κατα-κτείνω, slay, kill.
κατα-παύω, make to cease.
κατάρα, *f.*, curse.
κατ-άρᾶτος, -ον, accursed.
κατ-άρχομαι, begin, commence.
κατα-σκάπτω, dig down, overthrow; *aor. pass.* κατεσκάφην.
κατά-σκοπος, *m.*, spy.
κατα-στάζω, -ζω, shed, 760, *note*; wet, 241.
κατα-τείνω, *lit.* stretch down tight, (*mid.*) stretch oneself = strive; *part.* = vehement, contentious.
κατα-χρώ-ννυμι, -κέχρωσμαι, -εχρώσθην, stain, 911.

κατ-εἶπον (*aor. with no pres.*),
denounce, betray.

κατ-εἶχον. *See* κατ-έχω.

κατ-έκταν, *poetic aor. of* κατα-
κτείνω.

κατ-ερείπω, -ερείψω, -ηρείφθην,
overthrow.

κατ-εσκάφην, *aor. pass. of*
κατα-σκάπτω.

κατ-έσχον. *See* κατ-έχω.

κατ-έχω, καθέξω (κατα-σχίσω),
κατέσχον, hold back, de-
tain, restrain, seize (1166),
occupy, dwell in (81).

κατ-θανεῖν, *aor. inf. of* κατα-
θνησκω.

κάτι = καὶ ἔτι (*crasis*).

κάτ-οχος, -ον, subject to.

κατ-όψομαι. *See* καθ-οράω.

κάτω, *adv.*, below, *esp. re-*
ferring to the under-world.

κατ-ῶρυξ, -υχος, *f.*, cavern,
pit [*ὄρυσσω*, dig].

καυτός = καὶ αὐτός (*crasis*).

κείμαι, κείσομαι, lie, lie low.
See notes, 16, 292.

κεῖνος = ἐκεῖνος.

κέκαρμαι. *See* ἀπο-κείρω.

κέκτημαι, *perf. of* κτάομαι.

κέλευδος, *m.*, *din.* loud
shout.

κέλευσμα, -ατος, *n.*, com-
mand.

κελεύω, bid, command.

κέλλω, κέλσω, ἔκελσα, put into
harbour, 1057, *note*.

κενός, -ή, -όν, empty, devoid
of (*with gen.*), 230 ; useless,
vain, 824.

κεντέω, pierce, stab.

κερδαίνω, -δανῶ, ἐκέρδᾶνα, gain,
518, *note*.

κέρδος, -ους, *n.*, gain.

κερκίς, -ίδος, *f.*, the rod by
which the threads of the woof

were driven home, so as to
make the web even and close ;
hence the garment spun by
the loom, 1153, *note*, and in
p', the loom, 363.

κευθμών, -ῶνος, *m.*, hiding-
place.

κεύθω, κεύσω, ἔκευσα, κέκευθα,
hide.

κέχρωσμαι, *perf. pass. of* χρών-
νυμι.

κηδεστής, -οῦ, *m.*, kinsman.

κηδεύω, make a marriage-
alliance, marry.

κλητήριος, -α, -ον, propiti-
atory.

κηλίς, -ίδος, *f.*, stain.

κήρυγμα, -ατος, *n.*, announce-
ment.

κήρυξ, -υκος, *m.*, herald, mes-
senger.

κηρύσσω, announce, proclaim,
invoke (148).

κίδναμαι (*only in pres. tenses*),
be spread.

κίνδυνος, *m.*, danger.

κινέω, move, disturb.

Κισσεύς, -έως, *m.* Cisseus,
a Thracian king, father of
Hecuba.

κισσός, *m.*, ivy.

κλαίω, κλαύσομαι, -σοῦμαι,
ἔκλαυσα, κέκλαυμαι, weep ;
trans., weep for, lament
for.

κλέμμα, *n.*, a thing stolen,
618, *note* [*κλέπτω*, steal].

κλέος, *n.* (*only in nom. and acc.*
sing. and pl.), fair fame.
reputation.

κληρώω, apportion by lot,
allot.

κλίνη, *f.*, couch.

κλύδων, -ανος, *m.*, wave,
billow.

κλυδώνιον, *n.*, wavelet (*diminutive*).

κλύω, ἔκλυον, *aor. imperat.*
κλυθι, hear, listen, listen to.

κοιμίζω, lull to sleep, *i. e.*
kill, 474; *mid.*, sleep, 826.

κοινός, -ή, -όν, common, joint.
κοίτη, *f.*, bed, hence lair (*of wild beasts*), 1084, *note*.

κολεός, *m.*, sheath (*of a sword*).
κόμη, *f.*, hair (*of the head*), usually *pl.*

κομίζω, bring, conduct, escort, carry, carry off.

κομιστήρ, -ῆρος, *m.*, conductor.
κόμπος, *m.*, vaunt, boast.

κόνις, -εως (*-εος*), *f.*, dust.
κόπις, -εως, *m.*, prater, cunning speaker, 134, *note*.

κόρη, *f.*, girl, daughter; pupil of the eye, 972.

κορμός, *m.*, log [*κείρω*, *lop*].
κορυφή, *f.*, top.

κόσμος, *m.*, ornament, decoration.

κοῦ, κοῦκ = καὶ οὐ(κ) (*crasis*).
κούρη = κόρη.

κραίνω, κρανῶ, ἔκρανα, ἐκράνθην, accomplish, carry (*a vote*).

κράτα, *n.* (*nom. κράς not found*), head.

κρατέω, *neuter*, have power, might; *with gen.*, prevail over, rule, overpower.

κράτος, -ους, *n.*, might; *with gen.*, mastery over, 883.

κραυγή, *f.*, outcry, shouting.

κρείσσων, -ον, *used as comp.* of ἀγαθός, stronger, better; κρείσσονα ἢ φέρειν, too great to be borne (*lit. to bear*).

κρίνω, κρινῶ, ἔκρινα, κέκρικα,

-μαι, ἐκρίθην, judge, decide, (89) interpret.

κρόκεος, -ον, saffron-coloured.
Κρονίδης, -ου, *m.*, son of Crōnos.

κρουός, *m.*, spring, fount.
κρυπτός, -ή, -όν, stealthy.

κρύπτω, -ψω, ἔκρυψα, κέκρυμαι, ἐκρύφθην, hide, conceal, *with double acc.*, 570; so, hide in the ground, bury.

κρύφιος, -α, -ον, by stealth.
κταν-. *See κτείνω.*

κτάομαι, κτήσομαι, κέκτημαι, ἐκτήθην, get, win; *in perf.*, have, own; *κτηθείς*, *pass. sense*, brought.

κτείνω, κτενῶ, ἔκτεινα, ἐκτάνον, kill, slay.

κτύπος, *m.*, outcry, din.
κύκλος, *m.*, circle, orb.

κυκλόομαι, encircle.
κύμα, -ατος, *n.*, wave, billow.

κυν-ηγέτης, -ου, *m.*, hunter; *lit.* dog-leader.

Κύπρις, -ιδος, *f.* Cypris, a name of the goddess Aphrodite, derived from the isle of Cyprus, where she was especially worshipped; hence love, 825.

κῦρέω, meet with, light upon, obtain; *intrans.*, happen, befall.

κύων, κυνός, *c.*, dog, hound.
κῶλον, *n.*, limb.

κώπη, *f.*, handle, hence oar, 456; hilt (*of a sword*), 543.

λαγών, -όνος, *f.*, side, flank.
Λαερτιάδης, -ου, *m.* Son of Laërtes, king of Ithaca,

i. e. Odysseus.

Λαίρτιος, *m.* Laërtius = Laërtes.

λαθών, *acc. part. of λανθάνω.*
 λάθρα, *secretly.*
 λαιμός, *m., throat.*
 λαιμό-τομος, *-ον,* with the throat cut.
 λαῖφος, *-ους, n., a sail.*
 λαιπηρός, *-ά, -όν,* swift, fleet.
 Λάκαινα, a Laconian (Spartan) woman, 441, 651.
 λαμβάνω, *λήψομαι, ἔλαβον, εἴληθα, -μαι, ἐλήφθην,* take, get, receive, seize, take hold of.
 λαμπρός, *-ά, -όν,* bright.
 λανθάνω, *λήσω, ἔλαθον, λέληθα, -σμαι,* escape the notice of (*with acc.*).
 λαῖός, *m., a people; pl., host,* 553.
 λάσκω, *λακήσομαι, ἐλάκησα (ἔλακον), λέλακα,* speak of, mention, 678; cry aloud, 1110.
 λάτρις, *-ιος, f., hand-maiden.*
 Λαῖώ, *Dor. for Δητώ.*
 λέγω, *λέξω, ἔλεξα (εἶπον), εἶρηκα, ἐλέχθην,* say, speak, declare, speak to, address, speak of; *pass.,* be reported.
 λε-ηλατέω, drive off booty [*λεία, booty; ἔλα-, drive.*]
 λείπω, *-ψω, ἔλιπον, λέλοιπα, λέλειμμαι, ἐλείφθην,* leave.
 λεκτός, *-ή, -όν,* chosen, picked.
 λέκτρον, *n., couch, esp. marriage-couch.*
 λέλακα. *See λάσκω.*
 λευρός, *-ά, -όν,* smooth.
 λεύσσω, gaze, gaze at.
 λέχος, *-ους, n., couch, marriage-couch.*
 λέχριος, *-α, -ον, lit. slanting, sideways. See 1026, note.*
 λεώς, *-ά, m., host.*

Λήμνος, *f. Lemnos, an island in the Aegean sea.*
 Δητώ, *-οῦς, f. Leto (in Latin, Latona), mother of Apollo and Artemis.*
 λιάζομαι, *ἐλιάσθην,* bend or turn aside. *See note, 100.*
 λίαν, *adv., very, excessively; τὸ λ., excess, 591, note.*
 λιμὴν, *-ένος, m., harbour.*
 λίμνη, *f., pool, lake, sea.*
 λινέ-κροκος, *-ον,* flax-woven.
 λιπαίνω, make fat, enrich.
 λίσσομαι, pray, entreat.
 λιτή, *f., prayer, entreaty.*
 λογάς, *-άδος,* selected, chosen.
 λόγος, *m., word, argument, story, speech, conversation.*
 λόγχη, *f., spear, lance.*
 λογχο-φόρος, *-ον,* lance-bearing.
 λοιδορέω, rail at.
 λοιπός, *-ή, -όν,* left, remaining.
 λοίσθιος, *-α, -ον,* left, remaining; *τὸ λοίσθιον,* at last.
 λουτρόν, *n. (usually in pl.), water (for washing), 780; bath, 1281; washing, 611.*
 λούω, wash.
 λύκος, *m., a wolf.*
 λύμη, *f., shame, outrage.*
 λυπέω, *trans.,* pain, grieve.
 λύπη, *f., pain, grief.*
 λυπρός, *-ά, -όν,* grievous.
 λύω, loosen, unfurl; *pass.,* be relaxed, fail.
 λῶβη, *f., outrage, ruin.*
 μ' = *με, from ἐγώ.*
 μάθημα, *-ατος, n., learning, science.*

μαίνομαι, *μανοῦμαι*, μέμνηνα, ἐμάνην, am mad.
 μάκαρ, -αρο-αιρα, -αρ, blessed (of the gods).
 μακρός, -ά, -όν, long; διὰ μακροῦ, for a long time, 320, note.
 μάλα, *adv.*, much. See note, 1037.
 μάλιστα, *adv.*, most, especially, certainly (*superl.* of μάλα).
 μᾶλλον, *adv.*, more, rather, 377, note (*compar.* of μάλα).
 μανείην, *aor. opt.* of μαίνομαι.
 μανθάνω, μαθήσομαι, ἐμαθον, μεμάθηκα, learn, learn of.
 μαντι-πόλος, -ον, *adj.*, inspired.
 μάντις, -εως, *m.*, seer.
 μάνυσον, *Dor. for* μήνυσον.
 μαργάω, rage.
 μάρπτω, -ψω, seize.
 μαστεύω, seek after.
 μαστός, *m.*, breast.
 μᾶτεύω, seek.
 μάτην, *adv.*, in vain, to no purpose.
 μάτηρ, *Dor. for* μήτηρ.
 μάχομαι, μαχοῦμαι, ἐμαχεσάμην, μεμάχημαι, fight.
 μέγα, *adv.*, greatly, very.
 μέγας, -άλη, -α, great.
 μεθ' = μετά.
 μεθ-ῆχ' = μεθ-ῆκε, *aor.* of μεθίημι.
 μεθ-ίημι, -ήσω, let go, release; throw, fling; suffer, allow; *mid.*, leave hold of (*with gen.*); 400; μέθεσ (λόγον), cease. 888.
 μειζόνως, *compar. adv.*, more, worse.
 μείζων, -ονος, greater.

μελάγ-χρως, -ωτος, dark-skinned, swarthy.
 μέλαθρον, dwelling; *μ. οὐράνιον*, the hall of heaven.
 μελαν-αυγής, -ές, dark-gleaming.
 μελανό-πτερος, -ον, black-winged.
 μελανο-πτέρυξ, -υγος, black-winged.
 μέλας, -αινα, -αν, black, dark.
 μέλει, it is a care or concern; οὐδὲν μέλει μοι = I care nothing, 1274.
 μέλεος, -ον or -α, -ον, wretched, hapless.
 μέλλω, -ήσω, be about to; hesitate, delay, 726; τὸ μέλλον, what is to be.
 μέλος, -ους, *n.*, limb.
 μέλος, -ους, *n.*, a strain, song.
 μέμνημαι, remember, *perf.* of μινῆσκομαι.
 μέμφομαι, find fault with, blame (*acc.* of person, *gen.* of the cause).
 μέν, *particle used to show that the word or clause with which it stands answers to a following word or clause, which is introduced by δέ: μέν . . . δέ = on the one hand . . . on the other, but μέν may often be left untranslated. Combined μέν οὖν, nay rather, so then, 798; μέντοι, however, nevertheless, after all, 800.*
 μένω, μενῶ, ἔμεινα, μεμένηκα, remain, wait.
 μέριμνα, *f.*, care, source of care.
 μέρος, -ους, *n.*, part, share; ἐν μέρει, in turn, 1130; τὸ ἐκείνου *μ.*, with regard to

him, 989 (*lit.* as to his part).
μεσο-νύκτιος, -ον, at midnight.
μέσος, -η, -ον, middle, the middle of; *ἐν μέσοις*, in their midst, 531; *ἐν μέσῳ*, in the middle, 1150.
μέσως, *adv.*, moderately; *οὐ μέσως* (1113) = considerably.
μετά, *prep.* with *acc.*, *gen.* and *dat.* (the last in poetry only): with *acc.*, after, in quest of; with *gen.*, with, among; with *dat.*, among, amidst, 355, *note*.
μετα-κλαίω, lament.
μεταξύ, *adv.* = *prep.*, between.
μετα-πέμπω, send after.
μετ-άρσιος, -όν, upright.
μετά-στασις, -εως, *f.*, change.
μετα-στείχω, come after, seek.
μετ-έρχομαι, -ήλθον, come after, come to fetch.
μέτ-εστι (*from μέτ-ειμι*), there is a share.
μή, not, the negative of thought as *οὐ* of statement; hence especially used with imperatives, in conditions and wishes.
μὴ σύ γε (ποίησις), do not so; *εἰ μή*, if not, unless, except.
μη-δέ, and not, nor yet, not even.
μηδ-είς, *μηδεμία*, *μηδέν*, no one, nothing; *adv. neut.*, *μηδέν*, in no way, not at all, 372, &c.
μήθ' = *μήτε*.
μήν, particle used to strengthen asseverations; *ἦ μήν*, in very truth; *καὶ μήν*, and look you, 216, 317, 665, *notes*.
μηνύω, reveal, declare.

μή-ποτε, *adv.*, lest ever, never.
μή-πω, *adv.*, not yet.
μή-τε, and not, neither, nor; *μήτε . . . μήτε*, neither . . . nor.
μήτηρ, -τρός, *f.*, mother.
μιαι-φόνος, -ον, blood-defiled.
μικρός, -ά, -όν, little, small; *comp.* *ελάσσων*, 892.
μι-μνη-σκω, *μνήσω*, *ἔμνησα*, *μέμνημαι*, *ἐμνήσθην*, remind; *mid.*, remember.
μισθός, *m.*, hire, pay, reward.
μίτρα, *f.*, snood, headband.
μολ-. See **βλώσκω**.
μολπή, *f.*, song, strain.
μόνον, *adv.*, only.
μονό-πεπλος, -ον, wearing only one garment, 933, *note*.
μόνος, -η, -ον, alone.
μόρος, *m.*, doom, fate.
μορφή, *f.*, form, shape.
μόσχος, *f.*, young heifer, 205; hence maiden, 526.
μοχθέω, toil.
μόχθος, *m.*, toil, labour.
μῦθος, *m.*, word, speech, counsel.
μυρίος, -α, -ον, countless, vast.
μυχός, *m.*, innermost part, recess.
μῶν = *μὴ οὖν* (*crasis*), *interrog. adv.* expecting the answer No; surely not?
ναίω (*only in pres. and imperf. tenses*), dwell.
ναός, *m.*, (1) temple; (2) *gen.* of *ναῦς*, 1263.
νασμός, *m.*, stream.
νάσος, *Dor.* for *νήσος*.
ναύ-λοχος, -ον, harbouring ships.
ναῦς, *νεώς* (*ναός*), *f.*, ship.
ναυ-στολέω, go by ship, sail.

ναύτης, -ου, *m.*, sailor; used
as adjective, 921.
ναυτικός, -ή, -όν, of sailors.
ναυτίλος, *m.*, a sailor (*poetic*
word).
νεᾶνίας, -ου, *m.*, young man.
νεᾶνις, -ῖδος, *f.*, maiden.
νεκρός, *m.*, dead body, corpse.
νέμω, -ῶ, ἔνειμα, νενέμηκα,
attribute, assign. See note,
868.
νέος, -α, -ον, young, new; hence
strange.
νεο-σφαγής, -ές, fresh slain.
νέρθε(ν), *adv.*, below; τοὺς γῆς
ν., the gods of the under-
world.
νεύω, nod or beckon.
νέφος, -ους, *n.*, cloud; hence
multitude.
νεῶν, from ναῦς.
νεωστί, *adv.*, lately; τοὺς ν.
δεσπότας, our new masters.
νή-νεμος, -ον, still, silent [νή,
not; ἄνεμος, wind].
νήσος, *f.*, island.
νικάω, conquer, surpass.
νιν = him, her (*poetic*).
νομίζω, be accustomed, 326,
note.
νόμος, *m.*, custom, usage,
law; strain, 685.
νόστιμος, -ον, returning.
νόστος, *m.*, return home.
νοτίς, -ῖδος, *f.*, water (*poetic*).
νοῦς (νόος), νοῦ, *m.*, mind.
νύκτερος, -ον, nightly, by
night.
νύμφη, *f.*, bride.
νυμφίος, *m.*, bridegroom.
νῦν, *adv.*, now.
νυν, *enclitic*, so, therefore,
then.
νύξ, νυκτός, *f.*, night.
νῶτον, *n.*, usually *pl.*, back.

ξείνος, *Ionic* = ξένος.
ξενία, *f.*, relation of a guest-
friend, hospitality.
ξενο-κτονέω, slay a guest.
ξένος, (1) *m. subst.*, a guest-
friend, or one of two parties
bound by ties of hos-
pitality, *i.e.* either guest or
host; (2) *adj.*, -ον or -η, -ον,
foreign.
ξίφος, -ους, *n.*, sword.
ξύγγ-, ξυμ-, ξυν-. See συ-.
ξύγ-εχώρουν. See συγ-χωρέω.
ξύσπτόν, a spear, 920 [ξύω,
polish]; *lit.* polished shaft.
ὁ, ἡ, τό, article, the; with *inf.*,
τὸ καθανεῖν, death, 356;
cp. 260, 378, 600; with *adj.*,
τὸ δοῦλον, slavery, 332;
τὸ θυμούμενον, wrath, 299;
with participles, translated by
relative and verb, τοὺς κάτω
σθένοντας, those who rule
in the under-world; οἱ
μὲν . . . οἱ δέ, some . . .
others; (*rel.*) τῆν = ἦν, 636.
ὄ, from ὄς, ἦ, ὄ.
ὀγκόομαι, be puffed up, or
vain.
ὄδε, ἦδε, τόδε, this, often used
to point at a person, 339, 860,
and especially referring to one-
self, 203; τῆδε, thus, 1007.
ὀδός, *f.*, way.
ὀδυρμα, -ατος, *n.*, ὀδυρμός, *m.*,
lamentation, complaint.
ὀδύρομαι, lament.
Ὀδυσσεύς, (Ὀδυσσεύς) -έως, *m.*
Odysseus (Ulysses), king
of Ithaca, the most cun-
ning Greek at Troy.
ὄζος, *m.*, offshoot, scion.
οἶ, ah! alas!
οἶ' = οἶα.

οἶ, from *ὄ, ἦ, τὸ*.
 οἶ, from *ὄς, ἦ, ὄ*.
 οἶάπερ = οἶά περ, such things as, 1048.
 οἶδα, *pluperf.* ἤδη, know.
 οἶδμα, -ατος, *n.*, surge, swell (*of the sea*).
 οἰζύς, -ύος, *f.*, woe.
 οἰκαδε, homewards.
 οἰκίζω (*aor.* ᾠκισα, *perf. mid.* ᾠκισμαι), cause to dwell, *mid.* dwell.
 οἶκος, *m.*, house, family; *pl.*, the tents.
 οἰκ-ουρός, *f.*, house-keeper, mistress.
 οἰκτείρω, pity (*aor.* ᾠκτειρα).
 οἰκτιζω, pity (*aor. mid.* ᾠκτι-σάμην).
 οἰκτος, *m.*, pity, compassion; δι' οἰκτου ἔχειν, regard with pity, 851, *note*.
 οἰκτρός, -ά, -όν, piteous, pitiable.
 οἰκτρότατος, *superl.* of οἰκτρός.
 οἰκτρῶς, *adv.*, piteously, pitifully.
 οἶ-μοι, ah me! woe is me!
 οἰμωγή, *f.*, wailing, lamentation.
 οἶος, -α, -ον, *relative pron.*, *correl.* of τοῖος, of such a kind as, such as; of what kind, what; οἶός τε, able (*lit.* such as to . . .).
 οἶσθα, from οἶδα.
 οἶσω, from φέρω.
 οἴχομαι, *imperf.* ᾠχόμην, οἴχη-σμαι, am gone; *imperf.*, had gone, *see note*, 141; be lost, perish, be undone, 822, 1231.
 ὀλβιος, -ον, or -α, -ον, happy, blessed.
 ὀλβος, *m.*, happiness.

ὀλέθριος, -ον, deadly.
 ὀλλῦμι, ὀλλῶ, ᾠλεσα, ὀλώλεκα, ᾠλόμην (ὀλωλα = I am undone, 784; destroy; *mid.*, perish).
 ὀμ-αρτή, *adv.*, together.
 ὀμ-ἴλος, *m.*, crowd.
 ὀμ-μα, -ατος, *n.*, eye; sight, 1045.
 ὀμό-δουλος, *f.*, fellow-slave.
 ὀμοιος, -α, -ον, like, similar.
 ὀμφαλός, *m.*, navel.
 ὀμως, *adv.*, nevertheless.
 ὀμῶς, *adv.*, equally.
 ὄν, from ᾠν.
 ὄν, from ὄς, ἦ, ὄ.
 ὀναίμην, *aor. opt.* of ὀνίημι.
 ὀνειδίζω, *aor.* ᾠνειδισα, blame, upbraid, throw in one's teeth.
 ὄνειρον (ὄνειρος, 89), *n.*, dream.
 ὀνειρό-φρων, -ονος, *adj.*, skilled in dreams.
 ὄνη-σις, -εως, *f.*, benefit, profit.
 ὀνίημι, ὀνήσω, ᾠνησα, ᾠνήμην, ᾠνήθην, benefit; *mid.*, enjoy, *with gen.*, 997.
 ὄνομα, *n.*, name.
 ὄνυξ, -υχος, *m.*, nail.
 ὀπ-, *acc.* ὄπα, *defective noun*, voice, word.
 ὀπάων, -ονος, *m.*, attendant.
 ὄπλα, *n.*, *pl.*, arms, weapons.
 ὀποῖος, -α, -ον, of what kind; *adv. acc.*, ὀποῖα, like, 398, *note*.
 ὄπου, *adv.*, where, when.
 ὄπως, *conj.*, in order that; *adv.*, as.
 ὀράω, ὄψομαι, εἶδον, ἐώρᾱκα, -αμαι (ᾠμμαι), ᾠφθην, *see*, look at; look for, await, 901.
 ὄρειος, -ον or -α, -ον, of the mountain.

ὀρέστερος, -α, -ον, of the mountain.
 ὀρθός, -ή, -όν, upright, i. e. undestroyed; steep, lofty, 221. See note, 972.
 ὀρθῶ, support, raise.
 ὀρίζω, ὀριῶ, ὠρισα, perf. pass. ὠρισμαί, determine, define, 801; part, sever, 941; pass (a vote), 259.
 ὄρισμα, n., boundary. See 16, note.
 ὀρμάω, lit. set in motion; so, hurry away, 145; mid., be hurled, 1041.
 ὄρμος, m., anchorage.
 ὄρνις, -ἴθος, c., bird.
 ὄρ-νύμι, ὄρσω, ὠρσα, ὄρωρα, arouse.
 ὄρος, m., boundary; district.
 ὄρωδέω, dread, fear.
 ὀρφάνός, -όν or -ή, -όν, bereft of.
 ὄς, ἦ, ὄ, rel. pron., who, which; ὄ = δι' ὄ, wherefore, 13; ἔστιν ἦ, there is a point in which, 857, note.
 ὄσιος, -α, -ον, holy, righteous.
 ὄσος, -η, -ον, as great (much) as, how great (much); pl., how many, as many as; adv. acc., ὄσον, as much as; ὄσον οὐ, all but, 143, note; ὄσον τάχος, with all speed, 1284.
 ὄσ-περ, ἤπερ, ὅπερ, who, which.
 ὄσσει, -ων (dat. -ois), eyes.
 ὄσ-τε, ἤτε, ὅτε, who, which.
 ὄσ-τις, ἤτις, ὅ τι (who, which), whoever, whichever.
 ὄστοῦν, ὄστέον, n., a bone.
 ὄτ' = ὅτε.
 ὄτ-αν, whenever, when, with subj. See Appendix, note A.
 ὄτε, when.
 ὄτου, gen.; ὄτω, dat. of ὄστις.
 οὐ, οὐκ, adv., not, used especially

(like Lat. non) in statements and with the ind.; οὐ μή, see note, 1039.
 οὐ, adv., where.
 οὐδας, -εος, n., the ground.
 οὐ-δέ, and not, nor yet, not even.
 οὐδ-είς, οὐδεμία, οὐδέν, no one.
 οὐδέ-ποτε, never.
 οὐδέ-πω, not yet.
 οὐκ-έτι, no longer.
 οὐκ-οὖν, therefore.
 οὐκ-οὖν, not therefore; used in asking question, 251.
 οὐμοί = οἱ ἐμοί (crasis).
 οὐμός = ὁ ἐμός (crasis).
 οὖν, so, then, therefore.
 οὐνεκα, for the sake of, following its gen.
 οὐ-περ, where.
 οὐ-ποτε, never.
 οὐ-πω, not yet.
 οὐρᾶν-ίδης, -ου, m., son of heaven; pl., the gods.
 οὐράνιος, -α, -ον, of heaven.
 οὐρειος, -α, -ον, on the mountains.
 οὐρί-θρεπτος, -η, -ον, mountain bred.
 οὐριος, -α, -ον, fair, favourable.
 οὐ-τε, and not, neither, nor; οὐτε... οὐτε, neither... nor.
 οὐτι, not at all, 1039, note.
 οὐ-τις, οὐτι, no one, nothing.
 οὐτοι, by no means.
 οὐ-τοι, from οὐτος.
 οὐτος, αὐτή, τοῦτο, this; with 2nd pers. pron., expressed or understood = 'you there!' 'ho there!' 1127, 1280.
 οὕτω, οὕτως, thus, so.
 οὐχί = οὐ.
 ὀφείλω, -ήσω, ὠφείλησα, (ὠφελον), ὠφείληκα, -θην, owe; with inf., be obliged

(to do), ought; *imperf.* and *aor.*, would that. See 395, note.

ὀφλισκάνω, ὀφλήσω, ὠφλον, ὠφληκα, -μαι, incur the charge of.

ὄχλος, *m.*, crowd, mob; hear, 1014.

ὄψις, -εως, *f.*, vision.

ὄψομαι. See ὄραω.

πᾶ, *Dor.* for πῆ.

πάγ-χρυσος, -ον, all of gold.

παθ-. See πάσχω.

πάθος, *n.*, suffering, woe, disaster.

παῖς, παιδός, *c.*, child, son or daughter; servant (like our 'boy'). In 59 παῖδες = female attendants of Hecuba.

παίω, strike, smite.

παλαιός, -ά, -όν, ancient, of old time.

πάλιν, *adv.*, again; back again; π. καὶ πρόσω, backwards and forwards.

Παλλάς, -άδος, *f.* Pallas, epithet and synonym of Ἀθάνα, tutelary goddess of Athens [perhaps an old word = Virgin].

πάλ-λευκος, -ον, quite white.

πάλλω, sway, brandish; toss, dandle.

παν-άθλιος, -α, -ον, all-forlorn.

πάν-δυρτος, -ον, all-plaintive.

παν-οὔργος, -ον, villain, wretch (*lit.* up to any deed; πᾶς, ἔργον).

παν-τάλας (*like* τάλας), all-wretched, all-forlorn.

πανταχοῦ, *adv.*, everywhere.

παν-τλάμων, *Dor.* for παν-τλήμων.

παν-τλήμων, -ον = παντάλας.

παντοῖος, -α, -ον, of all kinds.

πάνυ, *adv.*, altogether, quite.

παν-ύστατος, -η, -ον, very last; *adv.*, -τον, for the last time all.

παρά (*πάρα when after its case*), *prep.*, (1) *with gen.*, from the side of; (2) *with acc.*, to the side of; (3) *with dat.*, at the side of—*thus with acc.*, to, 559; beyond, contrary to, 680; *with dat.*, with, in the house of, 19; in the presence of, among; *with gen.*, from, 615.

πάρα = πάρεστι, is here, 34, note.

παρ-βαίνω, pass by, escape.

παρ-αιρέω (*aor.* -εἶλον), take away.

παρ-καλέω, -έσω, call to one's side, call aside.

παρ-στάς. See παρ-ίστημι.

παρά-σχος. See παρ-έχω.

παρά-φορος, -ον, erring, unsteady (*lit.* borne on one side).

παρ-ψύχή, *f.*, refreshment, comfort (*lit.* coolness; ψύχω, cool).

πάρ-εδρος, -ον, seated near.

παρειά, *f.*, cheek.

παρ-εἶλον. See παρ-αιρέω.

πάρ-ειμι, be near, be present.

πάρεστι, it is possible. *Part.*

παρών, -οῦσα, -όν (τὸ παρόν, my present estate, 997).

παρ-έχω (*same tenses as* ἔχω), afford; cause; offer.

παρ-ηγορέω, advise, counsel.

παρηΐς, -ίδος, *f.*, cheek.

παρθένος, *f.*, maiden, virgin.

Πάρις, -ιδος, *m.* Paris, son of Priam and Hecuba, whose

- rape of Helen caused the Trojan war.
- παρ-ίστημι** (*tenses like ἵστημι*), set near; *in intransitive tenses*, stand by; be at hand. See Appendix, note C.
- πάρουθε** (-θεν), *adv.*, before; *with article = adj.*, former.
- πάρως**, *adv.*, formerly; *as prep.*, in front of, δωμάτων π.
- παρ-ουσία**, *f.*, presence.
- πᾶς**, πᾶσα, πᾶν, all, every; *in* 429 πάντα (*n. pl.*), in every way.
- πάσσᾶλος**, *m.*, peg.
- πάσχω**, πείσομαι, πέπονθα, ἔπαθον, suffer, experience; *with adv.*, εὖ, οἰκτρὰ πάσχειν, experience good or pitiable treatment. Phrases, τί πάθω; 614, what am I to do? τί πάσχεις; what ails thee? 1127.
- πατήρ**, πατρός. (*acc.* πατέρα), *m.*, father.
- πάτρα**, *f.*, fatherland.
- πάτριος**, -α, -ον, handed down from one's forefathers, ancestral.
- πατρίς**, -ίδος, *f. adj.*, native.
- πατρ-ῶος**, -ον or -α, -ον, paternal, ancestral, descending from father to son.
- πεδίον**, *n.*, plain.
- πείθ-ω**, persuade; *mid.*, be persuaded; obey (*with dat.*).
- πειθῶ**, -οῦς, *f.*, persuasion.
- πειρ-άομαι**, make trial of (*with gen.*).
- πέισμα**, -ᾶτος, *n.*, cable, *esp.* stern-cable, 1080, note.
- πελάγιος**, -α, -ον, of the sea.
- πέλαγος**, *n.*, sea, *esp.* open sea.
- πελάζω**, come near.
- πέλας**, *adv.*, near; *with gen.*, 486.
- πέλεκυς**, *m.*, axe.
- πέμπω**, send; convey (πεμπόμεναν κόπῃ, sped by the oar); *in mid.*, send for.
- πένομαι**, be poor, be in need.
- πεντήκοντα**, fifty.
- πέπλος**, *m.*, robe, *esp.* of women; *but in* 734, of the Eastern garments of a man; 'the replus,' 466, note.
- πέπρωται**, it is fated; *part.* πεπρωμένος, fated; ἡ πεπρωμένη, fate, destiny, 43, note.
- περ**, particle adding emphasis and exactness to the word to which it is attached; common with relatives.
- πέρα**, beyond, exceeding; *with gen.*, 714.
- πέραω**, -άσω, pass, cross.
- πέρθω**, sack, waste; *aor. part.* πέρσας.
- περί**, *with acc. and dat.*, about, around; *gen.*, about, concerning.
- πέριξ**, *adv.*, all around.
- περι-πίπτω** (*tenses like πίπτω*), fall into, fall in with (*with dat.*).
- περι-πτύσσω**, enfold, envelop.
- περι-πτυχή**, *f.*, *lit.* something enfolding; fence.
- περι-σσός**, -ή, -όν, excessive; *adv.*, περισσά (*n. pl.*), very, exceedingly.
- Περσεφόνη**, *f.*, Persephone, daughter of Demeter, queen of the lower world.
- πέσημα**, -ᾶτος, *n.*, *lit.* falling, victim, 699, note [πίπτω, *cp.* cadaver].
- πέτρα**, *f.*, rock.

πεύκινος, -η, -ον, of pine.
 πῆ, where or whither?
 Πηλείδης (*patronymic*), son of Peleus = Achilles.
 Πήλειος, -α, -ον, of Peleus. See 191, *note*.
 Πηλεύς, -έως, *m.* Peleus of Thessaly, father of Achilles.
 πῆμα, -ἄτος, *n.*, woe, suffering, trouble.
 πημονή, *f.*, suffering, trouble.
 πήνη, *f.*, thread; *in pl.*, web, 471.
 πικρός, -ά, -όν, bitter, harsh, cruel.
 πίνω, πίομαι, ἔπιον, πέπωκα, drink.
 πίπτω, πεσοῦμαι, πέπτωκα, ἔπεσον, fall, throw oneself; π. εἰς χεῖρας, fall into the hands of.
 πιστός, -ή, -όν, faithful; to be trusted.
 πίτνω, fall (*poetical*).
 πλάθω (*collat. form of πελάζω*), draw near; *aor. pass.* πλαθείς, 890.
 πλάξ, πλακός, *f.*, level place, plain.
 πλάτη, *f.*, oar [*conn. with πλατύς*, broad].
 πλείστος, -η, -ον, *superl.* of πολύς.
 πλέον, πλέων, *comp.* of πολύς.
 πλευρά (πλευρόν), *f.* (*n.*), rib, side.
 πλέω, πλεύσομαι and πλεουσῶμαι, ἔπλευσα, sail.
 πλῆθος, -ους, *n.*, multitude, crowd.
 πλῆν, *adv.*, save, except.
 πλήρης, -ες, full.
 πληρ-όω, fill, fulfil; complete, heap up.
 πλησίον, near. See 996, *note*.

πλόκαμος, *m.*, lock of hair, tress.
 πλοῦς (*contra. from πλόος*), *m.*, sailing, voyage [πλέω, sail].
 πλούσιος, -α, -ον, rich.
 πνεῦμα, -ἄτος, *n.*, breath.
 πνοή, *f.*, breeze, wind.
 πόθεν, *adv.*, whence?
 ποθέν, *adv. enclitic*, from some quarter.
 ποθέω, desire, long for.
 ποῖ, *adv.*, whither? *with gen.*, esp. *in phrase* ποῖ γῆς; sometimes nearly = ποῦ, e.g. 419.
 ποι, *adv. enclitic*, some whither; like ποῖ, found *with gen.*, 1285.
 ποίεω, make, do, perform. *In mid.*, consider, regard, account.
 ποικίλλω, embroider (*lit.* work in various patterns) [ποικίλος].
 ποικιλό-φρων, -ον, *adj.*, versatile; generally in bad sense, shifty, crafty.
 ποῖος, -α, -ον, *adj.*, of what sort, what? (*almost = τίς*, 160).
 πολέμιος, -α, -ον, *adj.*, hostile; as *subst.*, enemy. *Superl.* πολεμιώτατος, 848 (*strictly* public enemy, *opp.* to ἐχθρός).
 πολίος, -όν or -ά, -όν, grey, hoary.
 πόλις, -εως (-εος), *f.*, city, town, state.
 πολίτης, -ου, *m.*, citizen.
 πολλ-άκις, *adv.*, many times, often.
 πολυ-δάκρυτος, -ον, much-weeping, tearful.
 Πολύδωρος, Polydorus, youngest son of Priam and

- Hecuba: murdered by Polymestor.
- Πολυμήτωρ, -ορος, *m.*, a Thracian king, guardian and subsequently murderer of Polydorus.
- πολύ-μοχθος, -ον, full of labour, full of sorrow.
- Πολυξένη (or -ξείνη), Polyxena, daughter of Priam and Hecuba, sacrificed to the shade of Achilles.
- πολύ-πονός, -ον, full of suffering, full of toil. *Superl.* -πονώτατος.
- πολύς, πολλή, πολύ, *adj.*, many, much; οἱ πολλοί, the mob; αἱ π. πόλεις, most cities. *Adv. forms*, πολύ, πολλά. *Comp.* πλείων (πλέων), more (*adv.* πλέον); *superl.* πλείστος, most.
- πολύ-χρυσος, -ον, *adj.*, with much gold, rich.
- πόμπιμος, -ον (*lit.* sending, and so) favourable [πέμπω, send].
- πομπός, *m.*, messenger.
- πονέω, work (*with cognate acc.* πόνον, 779).
- πονηρός, -ά, -όν, troublesome; bad, worthless, evil.
- πόνος, *m.*, labour, suffering, evil.
- ποντιάς, -άδος, *f. adj.*, of the sea.
- πόντιος, -ον or -α, -ον, of the sea; ἀφήκε πόντιον, flung into the sea, 797.
- ποντο-πόρος, -ον, sea-faring.
- πόντος, *m.*, sea.
- πορ-εύω, make to go or pass; *in pass.*, go, move.
- πορθμός, *m.*, ferry; strait.
- πόρπη, *f.*, buckle pin (*of a brooch*).
- πόσις, *m.*, husband.
- πότε, *interrog.*, at what time? when?
- ποτε, *enclitic particle*, at some time, ever; formerly, once; often in questions *prithoe* (*cp.* tandem).
- πότερα, *interrog. adv.*, whether.
- πότερος, -α, -ον, whether of two.
- πότμος, *m.*, fate, destiny.
- πότνια, *f. adj.*, revered.
- ποῦ, where? in what way?
- που, *enclitic*, anywhere; perhaps; ἦ που, I suppose, 775.
- πούς, ποδός, *dat. pl.* ποσί, *m.*, foot; (*of a ship*) sheet, 940 (*see note*).
- πρᾶγμα, -ἄτος, *n.*, matter, business, act, deed.
- πράσσω, πράξω, do, commit; fare (*with qualifying adv.*, as κακῶς, 56; καλῶς, 820).
- πρέπω, *esp.* as *impers.* πρέπει, it is seemly, right.
- πρέσβυς, -εως, *m.*, old man, 162.
- πρεσβῦτις, -ῖδος, *f.*, old woman.
- πρεσβύτης, -ου, *m.*, old man.
- πρευμενής, -ές, *adj.*, gentle, kind; favourable.
- Πριαμίδης, -ου, *m.*, son or descendant of Priam (*patronymic*).
- Πρίαμος, *m.*, Priam, aged king of Troy, husband of Hecuba.
- πρίν, *conj.*, before that, ere; usually with *inf.*; with the *ind.* when the action is in the past. As *adv.* with article = *adj.*, former. See 623, φρονήματος τοῦ πρίν.
- πρό, *prep.* (*with gen.*), before, of time or place.
- προ-βάλλω (*tenses like βάλλω*),

- put forward (as a plea), 825.
- προ-θυμέομαι, desire, be anxious.
- πρό-θυμος, -ον, *adj.*, eager, desirous.
- προ-κόπτω, advance (*lit.* cut down before, as a pioneer).
- προ-λείπω, leave; swoon, 438.
- προ-μηθία, *f.*, forethought; consideration, 795, *note*.
- πρό-νοια, *f.*, forethought.
- προ-πετής, -ές, *adj.*, fallen in front of.
- πρός, *prep.* with *acc.*, to, towards, π. οἶκον, π. οὐδας, π. τὸ δεινόν; *adv.*, π. βίαν, by force; with *gen.*, from, at the hands of; (*of oaths*) π. θεῶν, by the gods; with *dat.*, at, near; in addition to.
- προσ-αρκέω, -έσω, help.
- προσ-βάλλω (*tenses like βάλλω*), lay by the side of.
- προσ-βλέπω, look at.
- πρόσ-ειμι, -έσομαι, be added to, be on, be near.
- προσ-εἶπον, *strong aor.* (*of root ἔπω*), speak to, address.
- πρόσθε (-θεν), *adv.*, before, formerly, once; ἐς πρόσθεν κακῶν, *see* 961, *note*.
- προσ-θιγγάνω, -θίξομαι, -έθιγον, touch.
- προσ-ίζω, sit near (*as suppliant*).
- προσ-λάζυμαι, grasp, take hold of (*with gen.*).
- προσ-οιστέος, -α, -ον, *verbal adj.* from φέρω, to be added.
- προσ-οράω, -όψομαι, -εἶδον, look at.
- προσ-πίπτω (*tenses like πίπτω*), fall at.
- προσ-πίτνω = *foreg.*, fall before (*as a suppliant*).
- προσ-τάσσω (*tenses like τάσσω*), assign.
- προσ-τίθημι (*tenses like τίθημι*), *lit.* put to; thus impose on, 362; consign, 368; *mid.*, bring on oneself (*in addition*), 742.
- πρό-σφαγμα, -ἄτος, *n.*, victim [*σφάζω*].
- πρόσ-φθεγμα, -ἄτος, *n.*, word.
- προσ-φιλήs, -ές, *adj.*, dear, beloved.
- πρόσ-φορος, -ον, *adj.*, helpful, serviceable.
- πρόσω, *adv.*, forward, 958; with *gen.*, πρόσσω πατρός, far from their father.
- πρόσωπον, *n.*, visage, face.
- προ-τίθημι (*tenses like τίθημι*), put forward, 67; in *mid.*, lay out (*of a corpse*), 613.
- πρότονοι, *m.*, halyards [*τείνω*].
- πρό-φασιs, -εως, *f.*, pretext [*φημί*].
- πρύμνα, *f.*, stern (*of a ship*).
- πρωτό-γονος, -ον, first-created.
- πρώτος, -η, -ον, first, pre-eminent; *adv.* forms, πρῶτον, τὸ πρῶτον.
- πόλιs, -ιος, *f.*, city (= πόλιs).
- πτόρθος, *m.*, young branch, shoot, sapling.
- πτώσσω, crouch; with *acc.* of *person*, cower before.
- πύλη, *f.*, gate.
- πῦρ, πυρός, *n.*, fire.
- πυρά, -ās, *f.*, pyre.
- πύργος, *m.*, tower, wall.
- πυρ-σός, -ή, -όν, fiery-red.
- πω, *enclitic*, as yet.

πῶλος, *m. and f.*, colt, foal ;
young girl, 144.

πῶμα, -ᾶτος, *n.*, draught
[πίνω].

πῶς, *adv.*, how? *for πῶς δοκεῖς* ;
see note, 1160.

πως, *enclitic adv.*, somehow.

ῥάδιος, -α, -ον, easy.

ῥέω, ῥεύσομαι, ἔρρῦκα, flow.

ῥήγνυμι, ῥήξω, tear, rend
asunder.

ῥήτωρ, -ορος, *m.*, orator,
speaker.

ρίπτω, throw, toss.

ῥυθμίζω, set in order ; *in mid.*,
924, arrange (*of hair*).

σαθρός, -ά, -όν, rotten ; cor-
rupt.

σαίρω, sweep.

σάλος, *m.*, swell (*of the sea*).

σάρξ, σαρκός, *f.*, flesh.

σᾶς, *Dor. for σῆς*. *See σός*.

σαυτοῦ, -τῷ. *See σεαυτοῦ*.

σαφής, -ές, *adj.*, clear, mani-
fest.

σεαυτοῦ, -τῆς, *reflexive pron.*,
itself.

σέβω, worship, reverence.

σέθεν, *gen. of σύ (poetical)*.

Σείριος (*i. e. ἀστήρ*), *m.*, Sirius,
the dog-star.

σεμνός, -ή, -όν, *adj.*, reverend.

σεύω, hurry ; *in pass.*, hasten.

σῆμα, -ᾶτος, *n.*, tomb, monu-
ment ; *on κυνὸς σῆμα see*
note, 1265.

σημαίνω, show by a sign,
indicate, show, announce,
declare.

σημεῖον, *n.*, sign.

σθένω, am strong, have force ;
οὐ ταῦτόν σ., has not the
same force, 295 ; τοὺς κάτω

σθένοντας, the powers be-
low, 49.

σίγα, *adv.*, silently, in silence.

σιγάω, be silent.

σιγή, *f.*, silence.

σιδήρεος, -α, -ον, of iron.

σίδηρος, *m.*, iron ; a sword,
567.

Σιμωντίς, -ίδος, *adj.*, of the
Simois, a rivulet in the
Troad, hence Trojan.

σιτο-ποός, -όν, *adj.*, bread-
making ; σ. ἀνάγκη, task
of making bread.

σιωπάω, be quiet, silent.

σκηγή, *f.*, tent.

σκήνωμα, -ᾶτος, *n.*, tent, en-
campment.

σκιδναμαι, be shed ; *pres. pass.*
of σκιδνημι = σκεδάννυμι.

σκίπων, -ωνος, *m.*, stick, staff.

σκίρτημα, -ᾶτος, *n.*, bounding,
struggling.

σκολιός, -ά, -όν, *adj.*, crooked,
bent.

σκοπιά, *f.*, watch-tower.

σκοτίος, -α, -ον, dark.

σκότος, *m.*, darkness.

σκύλον, *n.*, spoils (*in pl.*),
1014.

σκύμνος, *m. and f.*, cub, whelp.

σ μικρός, -ή, -όν (*μικρός*), *adj.*,
small ; *in* 318 *σ μικρά*, but a
little.

σός, σή, σόν, *possessive pron.*,
thine.

σόφισμα, -ᾶτος, *n.*, device,
trick.

σοφός, -ή, -όν, *adj.*, wise,
clever.

σοφῶς, *adv.*, wisely, cleverly.

σπανίζω, lack, need (*with*
gen.).

σπάνις, -εως, *f.*, deficiency,
lack.

σπαραγμός, *m.*, rending.
 σπάω, -άσω, ἔσπακα, *aor. pass.*
 ἐσπάσθην, tear away, wrench
 away.
 σπείρω, sow, cultivate, *i.e.*
 dwell in (*cp. Lat. colo*).
 σπέρμα, -ἄτος, *n.*, seed; chil-
 dren, race, 254.
 σπεύδω, hasten; set forward;
 strive for, 1175; make
 haste.
 σπορά, *f.*, race; θῆλυς σπορά,
 659, race of women.
 σπουδάζω, be zealous, eager,
 hasten, 817.
 σπουδή, *f.*, hot haste; *σπ.*
 ἔχειν = σπουδάσθαι, 673;
 contention, 132.
 σταλαγμός, *m.*, drop.
 στάς, 2 *aor. part. of ἵστημι*.
 στάχυς, -νος, *m.*, ear of
 corn.
 στέγη, *f.* (*lit. covered place*), in
pl. tent, cavern.
 στείχω, move, go, advance,
 walk.
 στέλλω, *v.a.*, make ready;
 gather up (*robe*), 1081 (*note*);
 in *mid.*, set sail, start (*on an*
expedition), depart.
 στεναγμός, *m.*, groaning,
 lament.
 στένω, groan, lament.
 στέργω, love (*esp. of the mutual*
love of parents and children),
 am content, 789.
 στερίσκω (*pass. στέρομαι, στε-*
ρίσκομαι), deprive. (*Tenses*
formed as if from στερέω,
but pass. aor. στερηθῆναι,
 338, *στερέντες*, 623, *both*
occur.)
 στέρνον, *n.*, breast.
 στεροπή (-ά *Dor.*), *f.*, light-
 ning, lightning flash.

στερρός, -όν *or* -ά, -όν, *adj.*,
 fixed, hard, stern.
 στεφάνη (-α *Dor.*), *f.*, crown,
 diadem (*of towers*).
 στέφανος, *m.*, crown, chief
 prize.
 στεφανώω, crown, honour.
 στόλισμα, -ἄτος, *n.*, garment,
or armament, equipment
 (*see note on* 1156).
 στόλος, *m.*, expedition.
 στόμα, -ἄτος, *n.*, mouth.
 στρατεύμα, -ἄτος, *n.*, army,
 host.
 στρατιά, *f.*, army.
 στρατός, *m.*, army, host.
 στρέφω, turn; revolve (*in*
mind), 750.
 σύ, *pron.*, 2nd *pers.*, thou.
 συγγενής, -ές, *adj.*, kindred,
 akin; *as subst.*, kinsman.
 συγγνωστός, -όν, *adj.*, par-
 donable.
 σύγγονος, -ον, *adj.*, akin;
subst., *f.*, sister, 441.
 συγκλείω, συγκλήσω, *perf.*
pass. συγκέκλημαι, shut up,
 enclose, wrap up.
 συγχωρέω, agree, consent
 (*lit. come together*).
 συθείς, *aor. part. pass. of σείω*.
 συμβούλομαι, -βουλήσομαι,
 agree in wishing.
 σύμμαχος, *m.*, ally.
 συμπαίω, *fut. -παίησω*, clash.
 σύμπας (*like pās*), all to-
 gether, all, the whole.
 συμπίτνω *or* συμπίπτω, come
 together, meet, 966; coin-
 cide, 1030; happen, 846
 (*note*).
 συμπονέω, work with, co-
 operate.
 συμφονεύω, to kill at the
 same time with.

συμ-φορά, *f.*, an event, chance, usually misfortune, disaster [συν-φέρω].

σύν (ξύν), *prep.* with *dat.*, with, in co-operation with; σ. ὄπλοις, clad in arms; σ. δόλω, with guile, by treachery.

συν-αρπάζω, *aor.* συνήρᾶσα, seize together.

συν-δουλεύω, be a slave with.

συν-δράω, -ᾶσω, do with, cooperate.

σύν-εἰμι (*tenses like εἰμί*), be with, share with.

συν-εξ-έρχομαι (*tenses like ἐρχομαι*), come out with.

συν-έσται, *3rd. sing. fut. of σύν-εἰμι*.

συν-θνήσκω (*tenses like θνήσκω*), die with.

σύν-ισθι, *imperat. of σύννοια*.

σύν-οδος, *f.*, assembly, 109 [ὁδός, road; *Eng.* synod].

σύν-οἶδα (*tenses like οἶδα*), *lit.* know with; so, be in the secret with, connive at, 870 (*note*).

συν-οικίζω, help in colonizing (*aor.* συνώκισα).

συν-τείνω, tend (*like tendo, used intrans.*).

συν-τέμνω, curtail, cut short; συντεμών, in brief.

συν-τίθημι (*tenses like τίθημι*), place together, include in one.

συν-τυγχάνω (*tenses like τυγχάνω*), meet with, fall in with.

συν-τυχία, *f.*, chance, fate.

σφαγή, *f.*, slaughter, murder; deadly stroke, wound, 571, 1037.

σφάγιον, *n.*, victim.

σφάζω, σφάζω, ἔσφαξα, *aor. pass.* ἐσφάγην, slay, slaughter.

σφακτός, -ή, -όν, slaughtered.

σφε = σφᾶς (*poetical*).

σφεῖς, *pl. of οὔ*.

σχεδία, *f.*, raft, ship.

σχέξ, *2nd aor. imperat. of ἔχω*.

σχέτλιος, -α, -ον, *adj.*, wretched, unhappy.

σχῆμα, -ᾶτος, *n.*, form, fashion.

See 619, *note*.

σχολάζω, act leisurely, delay.

σώζω, save, keep safe.

σῶμα, -ᾶτος, *n.*, body, person.

σῶς, σῶν, *adj.*, safe.

τᾶ, *Dor. for τῆ*.

ταλαίπωρος, -ον, *adj.*, wretched, ill-starred.

τάλας, -αινα, -αν, *adj.*, wretched, unhappy.

Ταλθύβιος, Talthybius, a Greek herald.

τάν = τὰ ἐν (*crasis*).

ταπεινός, -ή, -όν, *adj.*, humble, lowly.

ταραγμός, *m.*, disturbance, perplexity; confusion.

ταρβέω, -ήσω, &c., be frightened, quail.

τάσσω (τάττω), order, appoint.

τάφος, *m.*, tomb, burial.

τάχα, *adv.*, soon, quickly; perhaps, possibly.

τάχος, -ους, *n.*, speed; ὅσον τάχος, with all speed.

ταχύς, -εῖα, -ύ, *adj.*, swift; *comp.* θάσσων, *superl.* τάχιστος; *superl. adv.*, τάχιστα, with ὡς, as soon as possible.

τε, *conj.* (*enclitic*), and; τε . . .

τε, both . . . and.

τέγγω, τέγξω, wet; bedew.

τείνω, stretch; stretch out, prolong; design, intend.
 τεῖχος, -ους, *n.*, wall.
 τέκμαρ, *n.* (*only in nom. and acc.*), mark, beacon.
 τέκνον, *n.*, child.
 τέκος, -ους, *n.*, child.
 τεκών, -ούσα, -όν, *2nd aor. part.* of *τίκτω*; as *subst.*, parent.
 τελευτάω, end, finish.
 τέλος, -ους, *n.*, end; *διὰ τέλους*, for ever, 1193; *ἕς τέλος*, 817, to the utmost.
 τέμνω, cut down, destroy; waste; *in mid.*, cut down for oneself (*aor. ἐταμόμην*).
 τετρά-πους, -ποδος, *adj.*, four-footed.
 τεύξομαι, *fut.* of *τυγχάνω*.
 τεύχος, -ους, *n.*, vessel, urn.
 τέχνη (*in pl.*), *f.*, art, device, skill.
 τῆδε, *adv.*, in this way, thus. See *ὅδε*.
 τῆμῃ = τῆ ἐμῇ (*crasis*).
 τητάομαι, be deprived of, be without.
 τίθημι, *θήσω*, *ἔθηκα*, *τέθεικα*, *τέθειμαι*, set, place; make; *in mid.*, place, dispose of; regard, account; lay up for oneself, 1212, *note*.
 τιθήνη, *f.*, nurse.
 τίκτω, *τέξομαι*, *τέτοκα*, *ἔτεκον*, beget; bear, bring forth.
 τιμάω, honour, esteem.
 τιμή, *f.*, honour.
 τίμιος, -α, -ον, *adj.*, honourable.
 τιμωρέω (*with dat.*), *lit.* help; so, avenge; *in mid.*, avenge oneself on, punish (*with acc.*).
 τιμωρός, -όν, helping; as *subst. m.*, avenger.
 τις, *τι*, *τινος*, *enclitic*, some; some one, any one; *τι*

(*used as adverb*), in some measure, somewhat.
 τίς, τί (*τινος τοῦ*, *τίμῃ τῶ*), *interrog.*, who, what? τί, why?
 Τιτάν, -ἄνος, *m.* A Titan; the Titans were giants who rebelled against Zeus.
 τλάμων, *Dor. for* τλήμων.
 τλαῖτός, *Dor. for* τλητός.
 τλάω, *τλήσομαι*, *τέτληκα*, *ἔτλην*, dare, venture, suffer.
 τλήμων, -ονος, *adj.*; *original sense*, enduring, patient; hence wretched, miserable, and *in* 562, brave.
 τλητός, -ή, -όν, *verbal adj.*, endurable.
 τοι, *enclitic particle*, assuredly, verily (*esp. common in maxims or proverbial sayings*).
 τοῖος, -α, -ον, *adj.*, such; of such a sort.
 τοιόσδε, -άδε, -όνδε, *adj.*, such; of such kind, *esp. referring to what follows*.
 τοιοῦτος, -αῦτη, -οῦτο, *adj.*, such, *esp. referring to what goes before*; *τοιαῦτα*, even so! 776.
 τοῖχος, *m.*, wall (*of a house*).
 τοκάς, -άδος, *f.*, mother.
 τοκεύς, -έως, *m.*, parent.
 τόλμᾶ, -ης, *f.*, boldness, rashness; rash deed.
 τολμάω, venture, be bold; endure, put up with.
 τοξεύω, shoot; aim at.
 τόξον, *n.*, bow; *in pl.*, arrows.
 τόσος, -η, -ον, *adj.*, so great; so many, so much.
 τοσόσδε, -ήδε, -όνδε, *adj.*, so great; *adv.*, *τοσόνδε*, so greatly.

τοσοῦτος, -αῦτη, -οὔτο, *adj.*,
so much, so great.

τότε, *adv.*, then; τὴν τότε
χάριν, the boon which I
then granted you, 276.

τοῦμόν = τὸ ἐμόν (*crasis*).

τοῦμπαλιν = τὸ ἐμπαλιν (*crasis*).

τοῦνθένδε = τὸ ἐνθένδε (*crasis*).

τράπεζα, *f.*, table, board.

τρέπω, τρέψω, τέτροφα, ἔτραπον,
turn; *mid.*, betake oneself.

τρέφω, θρέψω, ἔθρεψα, τέτροφα,
τέθραμμαι, ἐθρέφθην, nur-
ture, nourish, bring up.

τρέχω, δραμοῦμαι, ἔδραμον, run.

τριβω, rub; *so*, lay waste.

τρισσός, -ή, -όν, *adj.*, three-
fold; three.

τριταῖος, -α, -ον, of the third
day; 32, *note*.

Τροία, *f.*, Troy.

τρόπος, *m.*, way, method;
habit of mind and disposi-
tion, character, 867, *note*.

τροφή, *f.*, nurture, training.

Τρῳάς, -άδος, *adj.*, of Troy;
fem. form, as *subst.*, Trojan
woman.

Τρῳᾶες, -ων, *m.*, Trojans.

Τρῳαῖς, -άδος, *f.*, a Trojan
woman.

Τρῳικός, -ή, -όν, of Troy,
Trojan.

τυγχάνω, τεύξομαι, ἔτυχον,
light upon, meet with, ob-
tain, *usually with gen.*, but
also *with acc.*; τραπέζης, share
my board, 793; succeed;
(*with part.*) τυγχάνω ὦν,
happen to be; τυγχάνει πε-
ρῶσα (665); τυγχάνω ἀπὼν
(963).

τύμβος, *m.*, tomb.

Τυνδαρίς, -ίδος, *f.* (*patronymic*),
daughter of Tyndareus,

king of Sparta (= Helen,
269, Clytemnestra, 1278).

τυραννικός, -ή, -όν, kingly,
royal.

τύρανος, *m. and f.*, king,
monarch; queen, princess.

τυφλός, -ή, -όν, *adj.*, blind.

τυφλώω, make blind, blind.

τύφω, τέθυφα, -μμαι, smoulder,
smoke.

τύχη, *f.*, fortune; *sometimes per-
sonified* (*usually bad fortune*).

τῶ = τίνι (448).

ὑβρίζω, insult, be insolent.

ὑδωρ, -ᾶτος, *n.*, water.

ὕλη, *f.*, wood, timber.

ὑμεῖς, -ᾶς, -ῶν, -ῖν, *pl. of σύ*.

ὑπάρχω, *lit.* begin to be; *hence*
be (*stronger than εἰμί*).

ὑπ-έγγυος, -ον, *adj.*, *lit.* hav-
ing given a pledge (ἐγγύη
= pledge), *thus* responsible;
τὸ ὑπέγγυον, responsibility,
liability.

ὑπ-εκ-πέμπω, send away
secretly (*aor.* ὑπεξέπεμψα).

ὑπ-εξ-άγω, withdraw stealth-
ily.

ὑπέρ, *prep. with acc.*, above,
beyond; *with gen.*, above;

on behalf of, for the sake of,
ὑπερ-θρῶσκω, -θοροῦμαι, -έθο-
ρον, leap over.

ὑπερ-τέλλω, rise above.

ὑπερ-φέρω (*tenses like φέρω*),
excel.

ὑπ-έχω (*tenses like ἔχω*), under-
go; ὑπ. δικην, undergo
punishment.

ὑπ-ηρετέω, serve, help, *with*
dat.

ὑπ-ηρέτης, -ου, *m.*, servant,
minister (*lit.* under-rower;
ἐρέτης).

ὑπνος, *m.*, sleep.

ὑπό, *prep.* with *acc.*, *gen.* and *dat.*; with *acc.*, under (usually with a verb implying 'motion to'); τοὺς ὑπὸ γαῖαν, the gods of the nether world; with *gen.*, from under, ὑ. σκηνης, from within the tent, 53; so (665), δόμων ὑπο; with *pass. verbs.*, of agent, by, at the hands of; under the hands of, 1215; with *dat.*, under. (ὑπό in *comp.*, see 6, 812, notes.)

ὑπο-πέμπω, send beneath.

ὑπό-πτερος, -ον, *adj.*, winged.

ὑπο-οπτος, -ον, *adj.*, suspicious, fearful of, with *gen.* (ὑπό, ὑπ-, root of ὄψομαι; *lit.* looking at from under the brows.)

ὑστατος, -η, -ον, last.

ὑφέξω, *fut.* of ὑπέχω.

ὑψη-πέτης, -ες, *adj.*, lofty.

φαίνω, *perf. pass.* πέφασμαι, *aor.* ἐφάνην, show; *mid.* and *pass.*, be seen, show oneself, appear.

φάμα, *Dor.* for φήμη.

φάντασμα, -ατος, *n.*, shade, ghost.

φᾶος (only in *nom.* and *acc. sing.*), *n.*, light, esp. the light of life.

φάρμακον, *n.*, drug, poison.

φᾶρος, -ους, *n.*, cloak; robe.

φάσγανον, *n.*, sword.

φάσμα, -ατος, *n.*, phantom, vision [φαίνω].

φέγγος, -ους, *n.*, light. (See note, 32.)

φείδομαι, spare, desist.

φερτός, -ή, -όν, *verbal adj.*, bearable.

φέρω, οἶσω, ἐνήνοχα, ἤνεγκα, ἤνεγκον, bear, carry; bring, fetch; bear (as soil does) = produce; ἰρὰ φέρειν (804), carry off, plunder; *mid.*, win (308, note); *pass.*, be carried on, rush, 1075.

φεῦ, *interj.*, ah! alas! woe!

φεύγω, φεύγομαι, ἔφυγον, πέφυγα, flee away, fly from, escape.

φήμη, *f.*, rumour, report.

φημί, φήσω, ἔφην, say.

φθέγγομαι, speak aloud, utter.

φθείρω, destroy, spoil.

Φθιάς, -άδος, *f. adj.*, of Phthia (in Thessaly).

φθίμενος. See φθίω.

φθίω, φθείσω, ἔφθικα, ἔφθιμαι, consume, destroy; *2nd aor. part.*, οἱ φθίμενοι, the dead.

φθογγή, *f.*, voice, note.

φθόγγος, *m.*, voice, cry.

φθονέω, grudge; with *gen.* and *dat.*

φθόνος, *m.*, ill-will; envy. See 288, note.

φιλέω, love; be wont.

φίλιος, -α, -ον, *adj.*, friendly, dear.

φίλ-ιππος, -ον, *adj.*, horse-loving.

φίλος, -η, -ον, *adj.*, loving, dear, beloved; as *subst.*, friend; *n.*, *pl.*, φίλα, welcome news (*comp.* φίλτερος, *superl.* φίλτατος).

φιλο-ψυχέω, be a coward (love one's life).

φίλο-ψυχος, -ον, *adj.*, cowardly (*lit.* life-loving).

φίλτρον, -ον, *n.*, charm, love-charm.

φλόγεος, -α, -ον, burning, flaring.

φλογμός, *m.*, blaze.
 φλόξ, *φλογός, f.*, flame.
 φοβερός, -ά, -όν, *adj.*, terrible.
 φόβος, *m.*, fear, alarm.
 Φοιβάς, -άδος, *f.*, priestess of
 Phoebus, prophetess.
 φοῖνιξ, -ίκος, *m.*, palm-tree.
 φοίνιος, -α, -ον, *adj.*, blood-
 stained.
 φοινίσσω, reddens, make red.
 φονεύς, -έως, *m.*, murderer.
 φόνιος, -ον or -α, -ον, *adj.*, mur-
 derous, bloody.
 φόνος, *m.*, murder, death ;
 blood.
 φορέω, carry to and fro.
 φράζω, say, declare ; *in mid.*,
 observe, perceive (546,
note).
 φρήν, *φρενός, f.*, mind, heart.
 φρίσσω, shiver, shudder.
 φροίμιον, *n.*, prelude, open-
 ing (*contracted for προ-οίμιον,*
like φροῦδος, infra, for πρό,
ὁδοῦ).
 φρονέω, think ; be minded
(with adv. or n. adj.).
 φρόνημα, -ἄτος, *n.*, thought ;
 temper, spirit (*whether noble*
or the reverse).
 φροντίζω, think, consider,
 take care, take heed, 256,
note.
 φροντίς, -ίδος, *f.*, thought,
 care.
 φροῦδος, -η, -ον, *adj.*, gone,
 departed, out of the way
(πρό, ὁδοῦ).
 φρουρέω, guard.
 Φρύξ, -ῦγός, *m.*, Phrygian,
i.e. Trojan. Φρυγῶν πόλις
= Troy.
 φυγάς, -άδος, *c.*, a fugitive ;
φυγάδες ἔβησαν, they sped
in flight.

φυγή, *f.*, flight.
 φυλακή, *f.*, guarding, watch,
 guard.
 φύλαξ, -ακος, *m.*, guard, keeper.
 φύλλον, *n.*, leaf.
 φύρω, *aor. ἔφυρσα and ἔφυρα,*
 mix together, confuse ;
hence defile, 496.
 φύσις, -εως, *f.*, nature, dis-
 position, temper.
 φύω (*intrans. tenses, πέφυκα,*
ἔφυν), produce, beget ; *in-*
trans., be born, be.
 φωνή, *f.*, voice.
 φῶς, φωτός, *n.*, light.
 φῶς, φωτός, *m.*, man.

χαίρω, *χαιρήσω, ἐχάρην,* rejoice,
 be glad ; *sometimes with dat.*,
 rejoice at or in (1236). *In*
imperat. and inf. used for
imperat. = farewell. See
note, 426.

χἄλᾱ, *Dor. for χηλῆ*.

χαλάω, -ἄσω, loosen, slacken ;
intrans., be indulgent to
 (403), *with dat.*

χαλινωτήρια, -ων, *n. pl.*,
 cables (*for mooring*).

χαρακτήρ, -ῆρος, *m.*, impress
 or stamp (*upon coins*) [*χα-*
ράσσω = engrave]. *See note,*
 379.

χάρις, -ιτος, *f.*, grace, favour,
 kindness, gratitude, bene-
 fit ; *χάριν, with gen.*, for sake
 of ; *χάριν ἐμήν, 874,* for my
 sake ; *πρὸς χάριν,* to gain
 favour (*with dat.*), 257.

χᾶτέρων = *καὶ ἐτέρων (crasis)*.

χεῖρ, *χερός and χειρός, f.*, hand,
 arm. *See note, 1153*.

Χερσονήσιος, -α, -ον, *adj.*, of
 the Chersonese.

Χερσό-νησος, f. The (Thracian) Chersonese, the peninsula in Europe opposite Troy (*χερσό-νησος* = land-island).

χηλή, f. hoof; claw.

χθόνιος, -α, -ον, adj., under the earth, of the lower world.

χθών, χθονός, f. land, country.

χιονώδης, -ες, adj., snowy.

χλωρός, -ά, -όν, fresh, new [*χλόη* = young grass].

χοή, f. libation [*χέω* = pour].

χόλος, m., anger, wrath.

χορο-ποιός, -όν, choral (*lit.* making the dance or chorus).

χραίνω, defile, 366.

χράω, χρήσω, in act., declare; *in mid.*, use, treat (*with dat.*); *κέχρημαι, with gen.*, be in need of. See note, 1268.

χρεία, f., need.

χρέος, -ους, n., need; business; *for acc. used like χάρμν, see 892, note.*

χρεών (sc. ἐστί), it is meet, it must be (*properly a neut. part. of χρή* = that which is needful, need, necessity).

χρή, impers., *ἐχρήν* or *χρήν* (*η* in contraction preserved throughout), it must be, it is right; *τὸ χρήν, necessity, 260 (see note).*

χρήζω, wish, desire.

χρήμα, -ἄτος, n., matter; *τί χ.*, why? *in pl.*, money, wealth (1228).

χρηστός, -ή, -όν, adj., good, kind; (*of land*) rich, fertile, 594; *τὰ χρηστά, prosperity, 1227, cp. 1238 (lit. good things).*

χρόνος, m., time.

χρῦσεος, -έα or -ῆ, -ον, adj., golden.

χρῦσός, m., gold.

χρυσο-φαής, -ές, adj., with golden light.

χρυσο-φόρος, -ον, adj., wearing gold.

χρῶς, χρωτός (χροός, &c., esp. in Eur.), m., flesh.

χῶ = καὶ ὁ (crasis).

χῶμα, -ἄτος, n., mound.

χώρα, f., place; region.

χωρέω, intrans., go; go or come forth; spread abroad; depart.

χωρίζω, separate.

χωρίς, adv., apart; *with gen.*, far from.

ψάμαθος, f., sand.

ψαύω, touch.

ψευδής, -ές, adj., false.

ψεύδω, deceive, cheat.

ψηφός, f., vote, sentence (*lit.* pebble for voting).

ψόγος, m., blame.

ψυχή, f., soul; life.

ὦ, oh! with vocative, O.

ὦδε, adv., thus.

ὠδῖς, -ῖνος, f., travail.

ὠθέω, ὠσω, ἔωσα, thrust away.

ᾠμοί, woe is me!

ὠμός, -ή, -όν, adj., fierce, cruel, *lit.*, raw).

ᾠν, οὔσα, ᾠν, part. of εἰμί.

ᾠνέομαι, buy.

ᾠνητός, -ή, -όν, verbal adj., bought.

Ὠρίων, -ωνος, m. Orion (*short in Attic*), name of a mighty hunter who became a constellation.

ὠρσα, aor. of ὄρνημι.

ὥς, (1) *adv.*, as ; with *superl.*,
ὥς τάχιστα, as soon as pos-
sible ; how, 56, 506 ; (2)
as *conj.* (a) *final*, in order
that, that ; ὥς ἄν, 330, *note* ;
(b) *causal*, since ; (c) *after*
verb of saying, that ; (3)
special use with part. (*esp.*

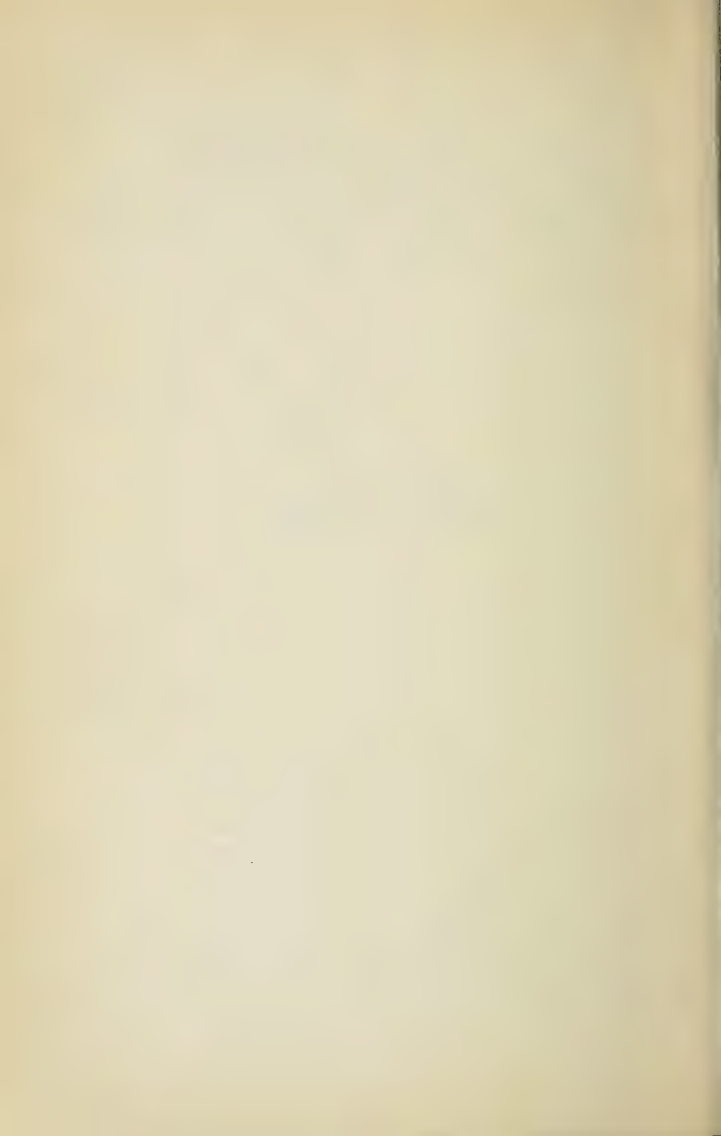
fut.) to imply intention or
purpose.

ὥς = εἰς (*with persons*), to.

ὥς, thus.

ὥστε (1) *adv.* (*as in Epic*),
just as, like, 179, 204 ; (2)
conj., so that, with *inf.* and
ind.

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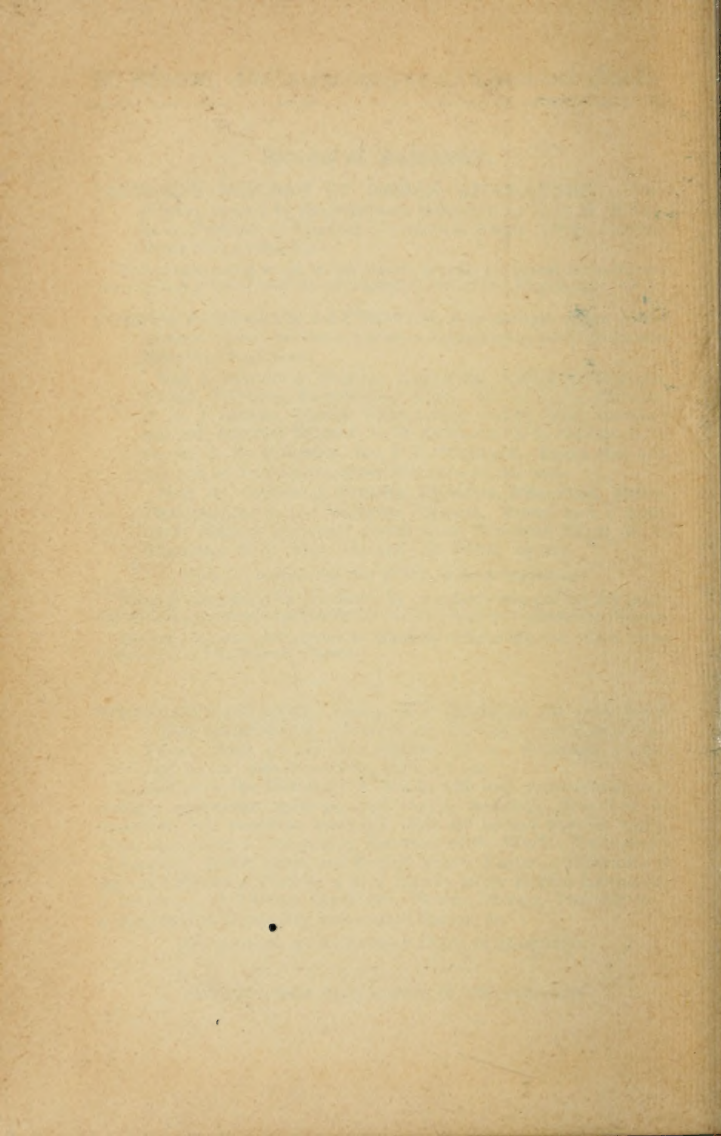
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